

# DEATH AND LIFE,

OR

Sins Life, the Sinners Death;  
Sins Death, the Saints Life.

BEING

The Sum of Eight SERMONS  
on *Romans. 8. 13.*

By *Samuel Malbon*, Preacher of the Word  
of Life in *Amsterdam*.

*Deut. 32. 29. O that they were wise, that they  
understood this, that they would consider their  
latter end.*

London, Printed for *John Allen*, living  
in *Wentworth Street*, near *Bell Lane*, 1669.

DEATH

LIFE

Sinners' Death;  
Saints' Life.

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Library Book is Apr. 25, 1916

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*Christian Reader,*

**T**He Author of these Sermons having for severall years been absent from this his Native Country (being Pastor to a Church of Christ at *Amsterdam*) may be under some disadvantage as to his esteem in the hearts of those that fear the Lord, by reason that neither his person nor his name is well known unto them; And so through ignorance or misapprehension they may omit the purchase of this Book, which may (through grace) be of much use and benefit to their souls. Therefore we have thought it meet and a duty, for thy good, to prefix a few words in a way of recommendation of the person to thee, that, as his name is sweet and precious amongst those Saints and people to whom he Preaches, so both himself and this his work may be readily and cheerfully received by Thee and others of God's life-breathing ones here in *England*. He is a man ready in the Scriptures, and much acquainted with the mind of God therein: painful, spiritual and powerful in his Preaching to the conviction, conversion, and edification of many souls. Having large experiences of God's goings in, and dealings with his own soul in a way of grace by his Spirit; And one who lives in the Spirit, and walks up exemplarily to that light and life which is communicated freely and richly to him by Jesus Christ the Mediator, who is the soul fountain of both. And as for this his work, it carries its own praise with it, and needs not our Testimony; only give us leave to say thus much, that it is plain, sound, spiritual, lively, and practical, well

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well suited to every capacity. You will find the Text with many other Scriptures, truly and clearly opened ; The Doctrines genuinely deduced, rightly stated, fully proved and illustrated ; doubts assailed ; Mistakes rectified ; Errors enervated ; Objections answered ; and the Application faithful, home, searching, patheticall, full of perswasion and life. In sum, the Design and Endeavour of this sweet Preacher, in these Sermons, is very glorious, viz. To discover lurking, soul beguiling and destroying Hypocrisie ; To lay open the false bottoms that many stand upon for eternity ; To bring souls to a full and entire close with Jesus Christ by faith, the only foundation of eternal salvation ; and to entertain and cherish the Holy Spirit in its workings ; To eradicate soul-polluting corruption, and further the true mortification of internal bosom lusts : By shewing whence and how it is effected ; what is the power that produces, carries on and perfects it ; And to work up Saints to a living unto God in the life of God, that they may escape death and attain at last everlasting life in the vision of God. The footsteps of which design are manifestly apparent in these Sermons ; And the fruits of his faithful and laborious Endeavours are to be seen and read in the hearts and lives of many of his hearers : which, through the blessing of God upon thy diligent and serious perusal thereof, may be experienced by Thee also ; so as Thou mayest, in Christ's strength, come in as a Conquerour over all thy spiritual enemies, and joyn with those mentioned in the close of this Book, who have the Palms of victory, and Harps of joy in their hands, to sing praises to the Lord, and say, Glory, Honour and Dominion be unto our God, Father, Son, and Holy Ghost : Father, who hath sealed and freely sent his only begotten and

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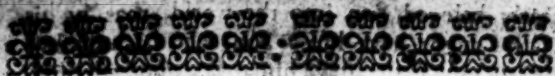
dearly

dearly beloved Son into the world, that by his death I might have life : Son, who hath finished the work the Father gave him to do, who hath dyed, is risen again and ascended, and as a fruit of all, hath received and sent the Holy Ghost to apply and produce that spiritual life : And Holy Ghost, who as the Comforter is come, and hath sweetly, graciously, wisely, faithfully, and all-prevailingly accomplished that living work in my soul. Therefore buy and read this Book ; Reading, meditate ; Meditating, pray ; and Praying, remember

*Thy real Friends, and Souls*

*Wetwishers*

William Greenhill,  
Joseph Caryl  
Thomas Malery.  
Richard Lawrence!



## To the Reader.

**Y**our greatest good is aimed at in this little Book,  
Let me ask you a plain but serious question, how  
fareth your Soul, that precious, that immortal Soul  
within you? As by natural sense you could soon an-  
swer a like question concerning your Body; so by a  
quick spirituall sense may this be answered. Christ  
our Saviour speaks, Luke 16. 11. of the true riches;  
outward riches are not the true riches; so there is a  
true health, bodily health is not the true health; 3 Ep.  
John v:2. Beloved (saith that beloved Disciple) I wish  
above all things, thou mayest prosper and be in health,  
even as thy soul prospereth; but to the generality there  
is cause to wish that they may prosper and be in health  
as their body prospereth, for the most have far more pro-  
sperity & health in their outward than in their inward  
man. Either you are under the foot of your natural Lusts,  
or they are in a good degree, under your foot; either you  
are overcome by them or you overcome them; If the for-  
mer, either you are so, and yet senselesse and secure  
(which is the miserable condition of the greater part  
of men) then here's a word of conviction continuing  
as you are, the word of truth saith you shall dy; or be-  
ing sensible and awake you do strive and struggle a-  
gainst your corruptions without victory, (which is the  
sad case of many) then here's a rule of direction, all  
your endeavours against your sin must be through the  
spirit. If the latter, if you are victorious over your  
lusts which war against your souls (which is the hap-  
pynesse but of a comparative few) then here's a Cup of  
consolation

## To the Reader.

consolation for you, he who cannot ly, saith you shall live; Take thine own portion, learn thine own Lesson.

In that great day when the Books shall be opened, then shall this Book with all other have a far more open publication, and how it came to be printed, and what my end in it is, and what the fruit of it shall be, will be revealed; men's writings are called their works, (we say the works of such a one and not without reason) according to these works, shall it be rendered, by that just, that wise Judge, in that day, to every one who worketh in this kind; I had much rather therefore write that which is profitable though not honourable, than that which is honourable and not profitable, or that which is good meanly, than any thing that is evill elegantly. Seeing the Scriptures themselves are so dislik't, and found fault with by so many, no wonder if this piece meet with hard censures Rom. 14. 4. who art thou that judgest another mans servant? to his own Master he standeth or falleth; so may it be said of another mans service.

I have sometime thought, why did not all the Apostles write something for publick common use? or why have we not somewhat of the writing of them all? who since like them? yet what volumes have been written and preserved, and brought down to us through the severall ages since their time? No doubt more things were written by the Pen-men of Scripture than we have; more Epistles by the Apostles than are come to us, some of which, (it's very like) we would have judgd more usefull, and should have preserved before some that we have. (Luke 1. 1. For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, V. 3. It seemed good to me also, though many, yea, because many had written, be

## To the Reader

wrote too, and that about the same things.) Had printing been found out in Christ's time or the Apostles dayes, how much more of their sayings, doings, and writings might we have had? But God's providence over-ruleth all things in infinite wisdom, not to be fathomed by the short line of our reason, or understanding, How unsearchable are his wayes?

To say the truth, as these Sermons were preached upon the desire of a Friend, so are they published upon the serious request of severall, (baskt with some remarkable passages of providence) and by grave advice; otherwise I had not any mind, or thought in my mind, to let them passe the Press, than which even nothing further from my thoughts when I preach't them.

As they were delivered in my constant course of preaching (so neer as well could be) come they here to you in a homely dresse, Eccl. 11. 6. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good; So may it be said, read one and read another Book, for thou knowest not whether shall advantage thee, either this or that, or whether they shall be both alike gainfull, or succesfull. They say it's an ill wind that blows no one any good; I am not without hope these things printed may do some good (as I have ground to believe when preached they did.) If they become beneficiall to any I shall account that alone a great reward, and he that shall say contemptuously psh, they had better never seen the light, doth he not say withall, better that good, some may gain thereby, had not been done? but when the least good is done to the least, Christ will not say so, for he saith, Verily he that gives a Cup of cold water to a Disciple in the name of a Disciple shall not lose his reward: so doth he love Disciples, Christians, & it is his saying,  
Feed

## To the Reader.

Feed my Lambs as well as feed my Sheep, and he will have him that hath but one talent to improve it. That place hath many times given me great encouragement in my hard work, 1 Cor. 1. 26, 27. &c. For ye see your calling brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; and things that are not to bring to nought things that are, that no flesh should glory in his presence. We read, Luke 24. 11. Their words seemed to them as idle tales, because they believed them not; Pray, O therefore pray much for Faith (lest these words of truth be but to you as idle tales) and therewith mix all the truths of God. The way to experience promises and the goodnesse of Scripture counsels is to believe them, but he that believeth not shall feel in due time the certainty of all Scripture threatnings. If every idle word spoken, must be given an account of, then sure every good and usefull word heard or read must be accounted for, Hos. 2. 8, 9. She did not know that I gave her Corn, and Wine, and Oyl. &c. therefore will I return and take away my Corn, and my Wine, and will recover my Wool and my Flax, &c. Doth the Lord regard what use men put his Corn, Wine, Wool and Flax to? and doth he not observe how men entertain, and deal with his Words?

The good Lord deliver thee from that wofull, yet prevailing frame of Spirit, to be serious about trifles and trifling about serious things. He in whom are all the Treasures of Wisdom, make you wise to Salvation, your own, your everlasting Salvation from the worst death



## To the Reader.

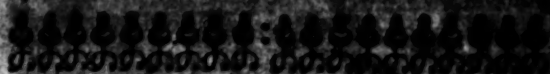
death to the best life, & cause you to know savingly in this your day, the things that concern your peace, lest the night, the dismal night come, wherein they will wholly and for ever be hid from thine eyes. Skin for skin and all that a man hath will he give for his life, the fountain of light and life give you proportionably (O that at least it might be so much) to value life spiritual and eternal. In a word (my Pen already having run too far and beyond my purpose.) If thou art a careless flighty one, O that thou wouldst sit down and ponder, till thou feelest those words come home with power to thy heart, Prov. 1. 24. 25. &c.; art thou one that mouneest because of the prevalency of sin in thee, remember the Spirit is a Spirit of love, and power, therefore ready and able to enable thee heartily seeking it, to tread upon the neck of all thy sins (as they did upon the necks of those Kings, Josh. 10. 24.) and to lead thee in the way everlasting, till thou attainest to the full possession of that never ending Life of Glory. If in reading thou findest thy heart stirred up to pray, then lift up a request for him, who is,

Thy hearty Soul-Friend

•S. M.



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Rom. 8. 13.

*If ye live after the flesh ye shall die;  
but if ye, &c.*

**S** Moses told the people he had set life and death before them, Deut. 30. 19. upon the account whereof he there calls brazen tables to record against them, so are these two great things Death and Life set before us in the Scripture throughout, especially in some places, among which my Text is one; what is the great question that all do, or should put and labour to get answered? Is it not this? which of these two things shall we have? shall we have Death, or shall we have life? to which grand enquiry, the Apostle here from the Lord, gives a short but full answer in two conditional propositions; The first hath the force of a Divine threatening, and is a plain Character of those who shall dye: The other carrieth in it a sure promise from God, and gives a certain note of such who shall live: I begin with the first;

*If ye live after the Flesh, ye shall dye.*

The Apostle doth not say they who live after the flesh, shall dye; But, *If ye, &c.* he speaks home to their Consciences; It is to be minded to whom this is spoken, that may be known by observing to whom this Epistle was written, Chap. 1. 6, 7. *Among whom are ye all the called of Jesus Christ, To all that be in Rome, beloved of God, called to be Saints.* By the way you may take notice of three things. 1. The

Apostle

*Epistle Paul wrote this Epistle, not the Apostle  
 Peter, 2. 2. though the Pope that  
 great Man of sin, that Giant,  
 that Monster of iniquity, doth  
 pretend himself to be Peters nor  
 Paul's Successor, yet we read not  
 that Peter did ever so much as  
 write an Epistle to any in Rome,  
 and some learned men prove by  
 divers arguments that he never  
 was there, but Paul wrote this  
 Epistle to them in Rome, as is  
 expressed, Acts 18. 2. and  
 there he dwelt and preached in  
 his own hired house two years;  
 besides it is considerable, Peter  
 was the Apostle of the Circum-  
 cision, Paul of the Uncircumcised,*

*and so of the Romans Chap. 15. 15, 16. Neverthe-  
 less Brethren, I have written the more boldly to you  
 in some sort, as putting you in mind; because of the  
 Grace that is given to me of God, that I should be  
 the Minister of Jesus Christ to the Gentiles, &c.  
 Secondly, There are divers passages in this Epistle  
 that seem to have been purposely express'd by the  
 guidance of the Holy Ghost, with respect to that  
 great Apostacy he foreknew would be, and have its  
 chief seat in Rome; which is the rather to be noted  
 because some Jesuits make use of certain expressions  
 in it, uttered in commendation of the Christians  
 then at Rome, to defend their Sect and Party in their  
 present wickedness (though the Apostle do as much  
 or more commend others to whom he wrote) It is  
 observable in this Epistle, the Apostle disputes  
 largely concerning justification by faith without  
 works, whereas they now cry up works in justifica-  
 tion, and be by way of warping (perhaps also of  
 Prophecy)*

peccancy) in the *Revelation* Chap. 11. that they  
 continued under the guidance of God (which they  
 have more they shall be cut off from being a Church  
 of God, as the Jews were, and Chap. 13. 3. I [17]  
 (which he) [18] the grace of God, and the  
 what that is doing this, for the sake of himself, more  
 highly than he ought to think, but terrible things, ac-  
 cording as God has dealt to every man the measure  
 of faith. Now of all men on earth no man doth, or  
 even can, transcend that rule more than the Pope,  
 who boasts himself to be infallible (at least in  
 his Church) and to have power to forgive sins, to  
 dispose of Kingdoms, to dispence with the Law of  
 God in divers cases and the like. Oh how highly  
 doth he think of himself above what he ought to  
 think, how far are such thoughts from sobriety?   
 would he think of himself according to the measure  
 of his faith, must he not think himself among the  
 meanest, if not the lowest of those who make any  
 profession of the name of Christ? Ag. Ch. 13. 1.  
 Let every soul be subject to the higher powers, viz.  
 Magistrates, Civil Rulers, It's no need to say all, but  
 every soul, yet that great Antichrist, would have the  
 highest powers on earth subject to him, and he saith  
 they are or ought to be so, he exalts himself above  
 all that's called God (2 Thess. 1. 4.) I shall add  
 only that one place more, Chap. last, 19. 28.  
 Now I beseech you Brethren, mark them which  
 cause divisions and offences, contrary to the Doctrine  
 which ye have learned and avoid them, for they  
 that are such pervert our Lord Jesus Christ, but  
 they will not, and by good words and fair speeches  
 deceive the hearts of the simple. Who are they that  
 cause divisions and offences, contrary to the Doctrine  
 of the Apostle, more than they at Rome, and their  
 fellow idolaters, enemies of the Cross of Christ?  
 who do more manifestly than the generality of that

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and I knowe I erre they were belly 2 and who is  
that man, and fairer yet, (as by what we see)  
it is most probably deceyve the hearts of the simple &  
Thou, observe the Apostle doth not in the body  
express an Imperfection of this Epistle, then in this  
Chapter which is at Rome (as in other Epistles he  
saith to the Church in such or such a place) but he  
saith in that first Chap. 1. 7. *To all that be in Rome  
belov'd of God, called to be Saints*. He doth not so  
much as make mention of a Church at Rome, much  
less doth he speak of it, as the Mother and chief  
Church, much less doth he make mention, or direct  
his Epistle to, a Pope there; Nor nor doth he give  
the least hint of *Peters* being there, or to be there,  
which most probably he would, had *Peter* ever been  
Bishop of Rome, as Papists conceive. But (saith he)  
*to all, the called Saints* (as the Greek hath it) not  
called to be, but called Saints, or Saints by calling,  
though now they at Rome Canonize persons for  
Saints, after they have been long dead, and speak  
as if there were no Saints on earth (being consci-  
ous perhaps to themselves that they are far from  
being such) yet at Rome in *Pauls* time, there were  
called Saints, who were belov'd of God; to whom  
the Apostle directed and sent this Epistle, and there-  
fore to these he speaks in my Text.

*If ye belov'd of God, called Saints, live after  
the flesh ye shall dye*. It may seem strange he should  
speak of dying to such as these, but the Spirit of  
truth who guided the Apostle in his writing, is the  
great teacher, and well understands himself, and so  
dislike that which was written by the Spirit, as  
small evil; Nor is it strange that the Apostle should  
thus write to such, considering how he comforteth  
himself, with an *If*, *If ye live after*, &c. as it's no  
way improper or unfit to say to ungodly men in  
general, if ye repent, if ye believe ye shall live,  
ye

ye shall be saved. No more hath it any relation  
to, or strangeness of speech, to say to believers, if  
ye live after the flesh ye shall dye. As there are con-  
ditional promises to unbelievers, so there are  
threatnings to believers; and hereby it appears, that  
that Apostle here to preach as one, divers would not  
like his preaching, for there are, who love not to  
hear, but cry down such Doctrine.

The Doctrinal proposition which I am to Dis-  
course upon is this,

**D.** That if any whosoever they are, do so, shall  
live after the flesh, they shall dye, whatever their  
priviledges or enjoyments are. Five dots I shall  
open, or five questions I shall briefly answer to  
make way for, and let in the Application of this  
truth. I shall shew briefly, 1. What's meant by  
flesh, and why it is so called. 2. What he living  
after the flesh. 3. What by dying, ye shall dye.  
4. How doth it appear that they who live after the  
flesh shall dye. 5. Why should such Doctrine  
be preached to believers, to Sain by calling.

**Q. 1.** What's meant by flesh, and why it is so  
called?

**A.** By flesh here, as oft in other places, corrupt  
nature is understood, or the corruption of nature,  
as when it's said, that which is born of the flesh, is  
flesh, flesh is opposed to the new man; the new  
creature, the image of God, the Divine nature.  
And corruption of nature may be called flesh for  
divers reasons, such as these,

1. Because it is derived to us with our flesh, our  
body, from Adam; *We have had*, saith the Apostles  
Fathers of our flesh who corrected us, Fathers of our  
fleshly part, of our body, and they who are fathers  
of that, are fathers of our corrupt nature. 2. *For we*  
have it from them, for when any are conceived, but  
sin are they conceived.

Corruption of nature is naturally as dear to  
man as his flesh, their very body, and as near to  
them: *He that hates his own flesh, but himself*  
*loves, for no man naturally hates his corrupt nature*  
*which he brings into the world with him, but every*  
*one cherisheth and nourisheth his corruption, and*  
*makes provision for it, (till he be renewed)* Yea,  
how many shew more love, more tenderness towards  
their Corruption, than to their very body? how  
many endure much, suffer greatly in their bodies,  
and venture and lose it, and finally their life it self,  
from that love as *their vile lust*, which is to them  
as *their right eye, their right hand, or right foot,*  
and as *their life it self*; *then for this, and all that*  
*is man hath, will he give for his life*, only a mans lust  
that's more times so dear to him, he'll hazard his  
life to satisfy it, rather than lay it aside, or part  
with it.

3. Corruption grows with the flesh, and as the  
flesh is strong or weak so frequently are the work-  
ings of lust hence the Apostle saith, he *kept under his*  
*body*, in sickness, in bodily weakness; this and that  
sin doth not ordinarily move so much, or stir so  
strongly.

4. Corrupt nature doth never quite cease in any  
ill they lay down, put off the tabernacle of their  
flesh, while the best are here in the body, much  
sin abides in them, the old man will in part remain  
in all, untill the Tabernacle of their body be quite  
pulled down to the ground; as we read concerning  
the Leprosie among the Jews, *getting into their*  
*houses, would not out, till they were took quite*  
*down and destroyed.*

5. Corruption of nature inclines men to do many  
things pleasing to their flesh, and which give the  
body ease, content, and delight; so that sin seems  
a great friend thereto, hence excessive eating,  
drinking,

drinking, sleeping, hence foolishness, carelessness and the like, though these things are easily hurtful to the body, not only as to hereafter, but in their desert, but in their present effect, yet are they pleasing to it, all which arise from corrupt nature.

6. Corruption prevailing, and reigning, turns the soul of man as it were into flesh, it makes a man's *mind fleshly*, Col. 3. 18. so it makes his will, affections all fleshly, so that though the soul of man in its own nature be a Spirit (God is the Father of Spirits, of mens souls that is) yet through inbred sin it minds not, regards not spiritual things, but fleshly bodily things, which are delightful to the outward senses; Sin when it hath Dominion in a man, makes him to God ward, and the things of God as if he were all flesh, all body, not spirit at all in any part of him, it makes man backward to, heavy and dull in spiritual duties, and whatever tends to the Souls good; It makes him dull in hearing, in understanding spiritual things, it makes him unfit for Communion with God, unfit to receive spiritual good, as if he were spiritless, or had no better spirit than that the beasts have; In many cases Lust takes away the use of a mans reason, it causeth him to act as unreasonably, irrationally, as if he had not a reasonable Soul, it makes many a man like *Nebuchadnezzar* when his understanding went from him, fitter for the Society of beasts, than of reasonable creatures living like themselves, when a lust prevailed in the Psalmist, he saith, *I was as a beast before thee*, and hence graceless men under the full power of iniquity, are compared to beasts in Scripture, and called *Dogs, Swine, &c.*—Sin also makes the Soul lyable to (and unless subdued) it brings the Soul unto death, the worst death, the second death; though the Soul be immortal in its

B 4

essence



corruption is not in the body, yet sin makes it  
mortal and sinful, it makes it subject to a death  
of misery.

And further, corruption lyes much in the body,  
therefore the Apostle prays for the *Thessalonians*,  
that they might be *sanctified in their body, as well*  
*as in their spirit*.

And may it not be said that corruption is first in  
the body, the body being shaped e're the soul comes  
into it? and if the soul be (as the Scripture seems  
to teach us) immediately from God, then it is by  
the body, not by the soul, that sin is propagated;  
God is the *Father of Spirits*, but he is not the father  
of sin, that the soul gets from, by, or upon its union  
to the body, though its difficult to apprehend how it  
is. For these and such like reasons the corruption of  
nature may very fully and significantly be called  
flesh.

Q. 2. What is it to live after the flesh, how is  
this Phrase, live after the flesh, to be understood?

A. To live after the flesh, is the same with val-  
ling after the flesh, spoken of some verses before my  
Text, it is to live an ill life, to live untully, as we  
say such a one doth not live well, he lives an evil life,  
he lives loosely, &c. He that so liveth, doth live after  
the flesh. The flesh gives Counsel (as it were) to men  
so and so, that they live thus and thus, *I consulted*  
*not*, saith the Apostle *with flesh*, and when a man  
doth order his conversation according to the Coun-  
sels of the flesh, then liveth he after the flesh, when  
a man doth those things the flesh saith are best to be  
done. The flesh hath many *motions*, Rom. 7. 5.  
It's scarce ever still, but is moving this way or that  
way, and when any one, doth follow the evil mo-  
tions thereof, when a man acts according to them,  
then doth he live after the flesh. Corruption of  
nature is called a law, Rom. 7. 21. *I find a Law,*  
*that*



that when I would do good, evil is present with me; which Law he calls, ver. 23. *a Law in his members, and the Law of Sin*; This Law giveth many commands, every motion is as a command: Now, when any one obeys the commands of sin, when he runs on sins errand, doth the work that he commandeth to be done, this is living after the flesh, Eph. 2. 3. *Among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh, or (as the Margin hath it) the wills of the flesh*, they who do so, who fulfill the wills of the flesh, these men, these women, live after the flesh.

Yet this must be noted, it is not any or every act or acting according to the motions, commands or wills of the flesh, that is intended in my Text, for then who so good in this world, as that he doth not live so? No man but doth at times go so far along with the flesh, and doth after its motions and wills, as the Apostle himself in the place forecited, confesseth he did too much, he saith, *he was brought into Captivity to the Law of sin in his members*; therefore he did sometimes in some things act after the flesh; but he was far from living after the flesh, as he also himself elsewhere declareth.

Wherefore more particularly and distinctly, take the Answer to this second enquiry in five things.

I. Living after the flesh imports willingness in doing what the flesh moves to and commands, when a man feeling such or such sinful motions, doth willingly yield himself thereto; when a man fulfills with his will, with his heart upon choice, the wills of the flesh. As no man lives after God (though he do such things outwardly as God commands) except he obeys willingly, with his whole heart, choosing to do what he doth in obedience to God; so a man doth not live after the flesh, though he do divers things

thing the flesh moves to, which his will be in the doing thereof. Men usually, live willingly, they live and will to live, they choose life, so they that live after the flesh obey its wills willingly, they not only do what the flesh would have them, but they will, they choose to do it, *Hos. 5. 11. Ephraim is oppressed and broken in judgment, because he willingly walked after the Commandment*, i. e. The Kings Commandment, the King was the more pleased because they willingly walked after his Commandments, which thwarted the Commandment of the Lord; but this provoked God the more, that they not only did so, but did it willingly, so to walk after the Commandment of Sin, that's to live after the flesh; when a man's heart saith (though never so secretly) to the flesh, thy will be done; Should you hear it said of one, he lives basely, niggardly, you would understand thereby, that he is not constrained, but he will and chooseth to live meanly, as a poor man, when he's not poor; if a man only follow the inclinations of sin as one drawn, drag'd and forced on, really against his will, if he be only *as led Captive, brought into captivity to the Law of sin*, when he can truly say, *what I do, I would not*; then he lives not after the flesh, (though he do such things as are after the flesh) no more than a man lives niggardly who would fain live in a better fashion if he could.

Secondly, Living after the flesh, signifieth acting according to the Law of the flesh readily, resolvedly, and wilfully; gracious obeying is to do what God commands *without murmurings and disputings*, *Phil. 2. 14.* so wicked living after the flesh, is to do what the flesh commands without resistance or opposition thereto, without any contradiction, or considerable gainfaying, when a man *sells himself to do wickedly*; the Apostle saith, *Rom. 7. 14. He was sold under sin*, but he doth not say or mean that he

sold

old, which he would not be, if by any means he could help it, therefore he withstands it, so long, so far as he may.

A man makes no opposition to his lust, he doth not (if himself) strive against his life; rather he strives to live, he endeavours by all means the preservation and lengthning out of his life, I speak what you can do a man to set him against his life, will he not turn a deaf ear to you? will he not seek its continuance the more, rather than the less? and will he not be greatly displeased with you for speaking any thing that way? will he not count you his enemy? so he that lives after the flesh, strives not against it, rather he strives for the flesh, he strives to maintain it, to fulfill its motions; he moves his flesh to move him, he stirs up that corruption that is in him, as the Apostle rebukes *Timothy*, to stir up the gift but not in him. He provokes himself to sin, he awakens, he calls forth his lust, by looking, thinking, conversing with sinful objects, and by drawing nigh to occasions of sin, &c. and nothing can prevail with him to stop him, to turn him, to cause him to set the head against his evil affections; he's deaf to all counsels, arguments and persuasions used to engage him against his lust; He'll no more fight against his sin, than against his life; no more endeavour to stop the movings of sin, than to stop his breath; No, but oft he is the worse for what is said to him, he's the more mad upon his sin, the more eager; as a horse that's rushing into the Battle, Jer. 8. 6. he hates one who hates his sin, and is earnest with him to leave it, as *Ahab* said of *Micah*, I hate him; he accounts such a one his enemy. If then any do resist the flesh, if they fight, if they wrestle against it, if they have contrary lustings to the lustings of the flesh, if they seek its ruine, if their

their heart rise against its wills, if the commands of the flesh are contradicted, and disposed against by them; if they like well, arguments, and persuasions calling them off from the way corruption puts them on to, then do they not live after the flesh.

Thirdly, (which is implied in the former) living after the flesh, notes affection to the commands thereof, & doing what corruption wills with love thereto, and delight therein. As to love, is that which most men, and all naturally affected, desire, love, and delight in.

He that liketh, and is pleased with the lusting of the flesh, he who obeys them with approbation, pleasingness, and pleasure, his life is after the flesh. *Rev. 18. 7. Babylon hath deliciously, she enjoyed many outward delicacies with delight, with pleasure therefore it's said, how much she loved deliciously so much torment and sorrow give her;* so when any find delightfully, pleasantly, pleasurable, when they rejoyce to do evil (as we read the wicked do) when it's a sport to them to do mischief, they take pleasure in evil wayes, then live they after the flesh. If a man do some things the flesh willet, and his doing thereof be a real trouble, a heart grief to him, if the flesh its commands be grievous, as the overflows of the gall very bitter, as the workings of a sick Stomach; if a man's heart be afflicted and humbled, if it mourn, and sigh when he is led away at any time by any fleshly motion, then does he not live after the flesh, but rather dyeth after it, or is dead to it, for it is as death to him that he sins. *Eccles. 7. 26.*

Fourthly, Living after the flesh takes in continuance, continualness, doing the will of the flesh continually; as while life lasteth, a man liveth daily hourly, though not alwayes alike, and he be not still busied about the same things, but sometimes

he's

he's more lively, sometimes less, now he eats, then he sleeps, sometimes following his callings, or talks, or walks; Thus a man who liveth after the flesh, he is even continually fulfilling one Lust or other thereof, one way or other, either more or less openly, vigorously, actively, still he acts according to the dictates or movings of sin within him; according as the flesh commands and moves (which is sometimes more, sometimes less strongly, absolutely, peremptorily and forcibly) so he obeys; that is ever commanding something as there is opportunity, occasion, temptation, and the man who liveth after it is even ever doing inwardly if not outwardly something in obedience to its command. When you say of a man he liveth after a high rate; he liveth prodigally, you do not mean that only now and then he makes an extraordinary meal, or is at some extraordinary expense, but that in his ordinary course he's extravagant, expensive above his estate, ability and quality; so to live after the flesh is not now and then in some extraordinary case to follow the flesh, but for a man to act according to it in ordinary.

Fifthly, Living after the flesh includes continuance and perseverance, as every man liveth till he dyeth, so that man who lives after the flesh and shall dye, he hath live after it, till he dye: for if any man hath followed his lust though very much as before express'd, willingly, freely and wilfully, affectionately, and continually for a long time; yet he at length truly ceasing while here, so to live, if he hearken unto, and alter his course, notwithstanding all that's past, *he shall not dye*, in the sense of my text, *Ezek. 18. 21. 22.*

In a word, if you spend your life as the flesh moves you to spend it; if you order your conversation, while you live, after the inclinations of that corruption that is in you, then ye shall dye. I desire that this may be

be well understood, what living after the flesh is (for on your right understanding thereof depends your profiting by this truth) two things are necessary, the first Doctrine may become effectual, and do us good, the one is that we believe in our hearts, that if we thus live, the end thereof will be our death; the other is, that we be enlightened rightly, to perceive and judge what living after the flesh meant, therefore I purpose to lay this open more particularly when I come to the use of examination.

Q. 3. How shall they dye, who do live after the flesh? A. I suppose some of you need to be told, meer natural death is not here intended, seeing it is appointed once to all men to dye that death, what ever their life be. But a spiritual dying is understood that respects the soul, and whole man in a spiritual sense.

Sometimes to dye in Scripture is used for being near death, lyable to, or in danger of dying. So the Apostle saith, *I dye daily, we are killed all the day long*; thus it seeme, ye shall dye, ye will be in great danger of dying, yea, though ye live after the flesh only in some degree, you'll deserve death, you'll be deservedly liable thereto, whenever ye do but begin to slip after the flesh, into the hands of death (even the worst death) will ye fall unless infinite mercy prevent. But my Text speaks of more than a bare lyableness or danger, as in the following words, *if ye through the spirit mortifie the deeds of the flesh, ye shall live*, more is meant than barely a hope of life, so, ye shall dye, more is intended than danger of death; ye shall dye actually, certainly, unavoidably, but how?

4. First, Ye shall dye in this world, as to the loss of Gods special gracious presence; God is our life, so far as God leaves us and departs from us, so much death; but if we live after the flesh, God will depart

depart, his soul will depart from us, Job. 6. 2. He'll leave us as he left Elisha, who thereupon dyed before he dyed, because God was gone, his life was gone; so God will go from us, he'll draw in the beams of his favour, he'll hide himself, he'll take his good spirit from us. And thereupon,

Secondly, You'l dye as to all Spiritual goods, that you have or seem to have, you will by degrees lose your light, your convictions, gracious motions, &c. and your very profession as well as the liveliness of it, and that good that may have been in your congregation, it will be with you as best as with the Church of Sardis, Rev. 3. 1. if you retain a name to live, yet will you be dead, dead as 1. Tim. 5. 6. *She that liveth in pleasure, is dead while she liveth*, you're twice dead, as it's said elsewhere some are dead, dead by nature, dead in sin, and dead as to the loss of that conviction, that light, that affection, that holiness they make a shew off.

Thirdly, Ye shall dye as to inward peace, comfort, joy, as Nabab's heart *died within him*, it lost that comfort, mirth it had before, and through grief became as dead, so your heart will dye, you'l either have no peace, no joy, or none that's worth the having, none but such as you had better be without, such as is rather the death than the life of the soul, Rom. 7. 9. *sin revived, and I dyed, and the Commandment, which was ordained to life, I found to be unto death*, he inwardly, he lost his former confidence, hope, peace and joy, so shall ye dye.

Fourthly, Ye shall dye, ye shall lose the blessing of God in all you are, all ye have, and all ye do; whatever any have, without Gods blessing, they are dead in the possession of it, whatever they do, they are dead in doing it, it is a dead enjoyment, a dead work that is not blessed of God; life is but a death if it be not blessed, every comfort of life,



happy life without life, we are a living torment, if not blessed to us, but living over the flesh, removes the blessing far from us. And brings a curse upon us, as it's said *For curse shall be thy Barker, as thy Cure, In all thou settest thy hand to, and I will curse thy blessings*, there is to and a manifest yet a secret curse upon all that live after the flesh, upon all they do, all they do? what curse, is a sore death, all who are cursed, are dead while they live.

Fifthly, if ye live after the flesh, (so it hath been declared) ye will not die any dye a natural, but a cursed death, when you come to dye naturally, you'll dye curiously, wretchedly; as Christ saith, *ye shall dye in your sins*, if you live in them, you shall dye in them, under the curse of God due to them.

And saye shall dye the second death, when your bodies shall dye and go to the grave, your souls shall dye and go to hell. when your souls shall leave your bodies, God will wholly leave them, when they shall be separated from their earthly tabernacle, they shall be shut out from that building which is eternal in the heavens, and from God perfectly, ye shall be dye, that ye shall be killed, and *filled with death*, Rev. 9. 17. death will come upon you, and *kill as the beasts of it*, Rev. 6. 8. So shall ye be killed with death, and Devils. In which condition your souls will abide to the appearing of Christ, and then your bodies shall be raised to partake with them in misery, raised to the resurrection of damnation, which is opposed to the resurrection of life, Joh. 5. 29. So your whole man, your souls and bodies together, will remain in a forlorn, dead, woful state, without end for ever and ever.

Q. 4. How doth this appear, how may it be proved, that they who live after the flesh shall dye? A. It appears many ways, by many arguments from Scripture and sound reason, take a hint of some.

1. They



1. They who live after the flesh are not truly in Christ, Rom. 8. 1. they who are in Christ *walk not after the flesh*, therefore they who do live after the flesh are not in Christ, they have no interest in him, no part in him, so they must needs dye for not being in Christ, they are not under Christ's righteousness, they have nothing to do with that, v. 4. *the righteousness of the Law is fulfilled in us* (in our nature for us) *who walk not after the flesh*. Christ performed righteousness only for such, As is applyed, accounted to such and no other, therefore they who live after the flesh are unrighteous in the sight of God, they stand guilty before the justice of God, dye then they must, because not partakers of that righteousness which justifieth to life; and as they are not in Christ, so Christ is not in them, Christ hath not taken hold of them, his spirit is not in them, therefore they belong not to him, they are none of his, Rom. 8. 9. and if they are none of his, then life is none of theirs, *the Father hath given to the Son to have life in himself, he quickens whom he will*, but none have life from him, unless they belong to him.

Secondly, They who live after the flesh, are in the flesh, they are in its hands under its power, therefore shall dye, as one who is in the hand of his mortal enemy; and while any are in the flesh, they cannot please God, Rom. 8. 8., and whoever cannot please God, shall not be pleased with life by God, but shall dye.

Thirdly, To live after the flesh, is to live in a direct contrary to God, to his will, his law, his nature; He is a pure spirit, not flesh at all in any sense, much less in the worst senses he is holy, holy, holy, in him is no darkness at all, nor any appearance or shadow of sin; so that whoever live after the flesh, do turn their backs upon God, they depart

depart, they go far from him; they live most directly contrary to him; how then can they but dye? Forasmuch as God is the fountain of living waters, the living God; for they who live not, shall dye; none can live unless God give them life; God will not give life to any who continue his enemies, to depart from him, in a direct opposition to him; Gods soul cannot but depart from such; his wrath cannot but be kindled against them; shall they not then dye? for as, in his favour is life, so in his wrath is death.

Fourthly, They who live after the flesh are the servants of it, living after it being a doing service to it; the flesh is their Lord and Master, therefore they must have the wages of the flesh, Rom. 6. 16. *his servants ye are to whom ye obey, if of sin, then must death;* how so? v. last, *for the wages of sin is death.* God in justice as the Judge of the world is engaged to see to it, that they who live to sin, have the wages of sin;

*Destitution and misery are in the wayes of the flesh;* Rom. 8. 16. therefore they who live in those wayes, cannot but dye, as surely as he that drinks and continues to drink the most deadly poyson, — He that walks in any way will come to the end of it at last; therefore the end of the wayes of sin bring death, they who continue therein, will surely dye in the end, — If the wind blow direct to the shore, and the Ship sail just before the wind, the helm not being turn'd, where will it be by and by, will it not be on shore, on the ground? if the Boat shall continue going down the stream, it will be in the Sea ere long, into which *all Rivers run;* the flesh, that is as the wind, that blows direct hellward, as the stream that runs directly into the bottomless pit, he that lives after the flesh, he sails before the wind, he goes down with the stream, think

think then where will he be after a little while, if he turn, if he stop not? That which every man sows, that shall he reap, reason and experience say, that's past question beyond any doubt, if a man sow tares, he cannot reap wheat, but must have his harvest of tares, so he that sows to the flesh, shall of the flesh reap Corruption, destruction, Gal. 6. 7, 8. Be not deceived (which intimates many are so) God is not mocked (couzened, though men oft are so) whatsoever a man soweth, that shall he also reap, (you know it is so outwardly, and so it is, as sure spiritually) for he that soweth to his flesh, shall of the flesh reap Corruption, spiritual Corruption, which is the worst.

Ag. If any live after the flesh, it hath their heart, it hath seized on their heart, it hath possession and dominion there, therefore they'll dye: as when a grievous Disease gets to the heart, suppose the Plague, if once it get to the heart, you know what follows, unless it be speedily expelled or driven thence. Lust is to the soul that which the Plague is to the body, if ye live after the flesh, the Plague is now already at, in your heart, it hath the command of your will and affections.

Moreover to live after the flesh, is to live after Satan, 1 Tim. 5. 15. some are already turned aside after Satan, though he be not flesh in one sense, because he hath no body, yet he is altogether Flesh in a spiritual sense, i. e. sinful, and he draws those and leads them after the Flesh, who live after it, they do follow him (though they think not so, they know it not) Eph. 2. 2. they who walk according to the course of this world, they do walk according to the Prince of the power of the air, so v. 3. they fulfill the desires or wills of the flesh, therefore they shall dye, for Satan is a dead creature, and he is reserved to a farther degree of death and misery.

Satan

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no. 102

Satan also is a deadly enemy to men, he seeks with all diligence to entice, allure and draw us to his condition; will he not be killed, who follows a subtle enemy that plots his death?

Shall not he dye who yields himself up to his enemies who thirst to have his blood, and are implacably bent upon his ruine? but thus do they who live after the Flesh, they yield themselves up to Satan who (as I may say) hath sworn, and more than sworn the death of all he can prevail against, and they give up themselves into the hand of the Lusts of the Flesh, which *war against their souls*, 1 Pet. 2. 11. *Dearlly beloved abstain from fleshy Lusts, which war against your souls*, how then can he escape death who surrenders himself thereto?

Lastly, Those many threatnings of the God of truth against such who live in sin, that he will *wet his Sword against them, wound their hairy sculp, turn them into hell*, Pl. 9. 17. the word into, is doubled in the Hebrew, either to note the certainty thereof, as if he had said the wicked shall be turned into, yea surely into hell, or to signify the greatness, and the endlessness of their punishment, they shall be turned into, and into hell over head and ears (as we say) they shall be cast deep, very deep into the bottomless pit, they shall still be falling as it were lower and lower, or their souls, and at last their bodies shall be cast into hell, their souls into, and their bodies into hell, or when their bodies into the grave, then their souls into hell; and the like. they all demonstrate and establish this truth, so sure as God is true, these threatnings are true.

So then it is abundantly manifest, most undeniable, as clear as the Sun, as sure as sure can be, that if we, if any of us all, live after the flesh dye we shall, perih we shall without remedy.

## Sermon 2.

**Q. VV** Hy should such Doctrine be preached to believers? *A.* Not as if they who have true faith, shall ever any of them so live after the flesh as at last to dye the second death, this is not intended, nor implied, either in my Text, or any other like Sentence of Scripture; for it's certain nothing is meant, or can by right consequence be deduced from one place of Scripture, which is contrary to any thing expressed in another; but it is expressly asserted that God who hath begun a good work in his people will perform, carry it on, to the day of Christ, Phil. 1. 6. he that layes the foundation of true grace in any soul, will go forward with his work, till he hath laid the top stone, and that because he is faithful, 1 Cor. 1. 8, 9. who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ, for God is faithful by whom ye were called unto the fellowship of Jesus Christ our Lord, so, 1 Thess. last, 14, and 2 Thess. 3. 3. and as God is faithful, so it's sure he is able, otherwise he would never have begun his work in us, as may be argued from those words of Christ, Luke 14. 28, 29, 30. which of you intending to build a Tower, sitteth not down first, and counteth the cost whether he have sufficient to finish it? lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him, saying, this man began to build and was not able to finish. How much wiser is God than man? none

shall have cause to mock him, therefore he both can and will finish his building the Church, and the work of grace in every one of his effectually called ones.

But why then is it said to Believers: If ye live after the Flesh, ye shall dye?

A. 1. All Believers are not such in truth, all who make a profession, have not been under the power of God to their saving Conversion; when God *sows wheat*, the Devil *sows tares*, when God makes true Converts, the Devil makes Hypocrites, *Mat. 13. 38, 39.* Hypocrites especially are the Devils Children, the tares are the Children of the wicked one, all wicked ones, are Children of that wicked one, chiefly Hypocrites, these are as his first born, and have most of his likeness. There ever were, and will be, during the state of things, such as *Judas, Symon Magus, Demas, &c.* hereafter all such shall be gathered out of Gods Kingdom, No Hypocrite shall be in the *New Jerusalem*, but now there are *foolish as well as wise Virgins, workers of iniquity who hear Christs word, and eat and drink in his presence*, at his Table; with respect to this it is needfull there should be such Doctrine Preached now in the Church, ye shall dye if, &c. the rather because men know not the hearts of those to whom they Preach, *Mat. 3. last. Then shall ye return and discern between the righteous and the wicked*, now there is not a certain Infallible discerning; and false unsound hearted ones are frequently very confident of their state, that it is good, that it is safe; As men in a dream while dreaming are very confident of this or that concerning themselves, the contrary whereto they find true when they awake; hence this truth is to be taught to awaken such if it may be; and to shew them their great and sad mistake.

Secondly, Though it shall never be (because of  
Gods

Gods faithfulness, as also because of Gods election, Christs death, &c. (that true Believers shall so live after the flesh, that they shall perish, yet the thing is possible in it self, and as to themselves, Did not Adam in innocency fall, and come under the sentence of death? so would the best men fall into perdition, if left to themselves; as Peter had sunk quite down and drowned, if left to himself, and when he denied Christ so far, he had denied him utterly. Corruption because natural, hath great advantage against grace in us, and Satan by all means layes about him, to draw it forth, so that if we had no keeper, no guid, or better Pilot than ourselves, we should live after the flesh, and split, dash in pieces on that rock; therefore that none may have confidence in themselves, but all of us be kept constantly trusting in the living God, in Christ the power of God, and that we may not be high minded, but fear, hence the Apostle having given that exhortation, Rom. 11. 20. *be not high minded but fear*, he adds v. 21, 22. *if God spared not the natural branches, take heed lest he spare not thee, behold therefore the goodness and severity of God, on them that fell, severity, but towards thee, goodness if thou continue in his goodness, otherwise thou also shalt be cut off.* As a Mother leading her little Child, it goes towards the fire or water, and though she hold it fast, sure, that it shall not fall in; yet to make it careful, she saith take heed; if you fall into the fire, you'll be burn't, if into the water you'll be drowned; so that we may not be secure and careless, and self confident, we have divers such l's in Scripture spoken to Gods Children.

Thirdly, True Believers may have, and too oft have (through compliance with the flesh) great falls, though they live not after the flesh, they act much according to it, therefore to cause them to



maintain a continual fight against the Flesh, and to keep at the farthest distance from it, and to quicken them to repentance when they have turned aside, therefore are they to be put in mind what an enemy the Flesh is, even such that if they do live after it they shall dye eternally, and so far as they act according to it, they do dye spiritually. For such reasons as these the Apostle speaks, that, *Heb. 10. 26. If we sin wilfully, (he saith not you, but we, if we sin wilfully) after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, &c.* that is, even for us, if we so sin.

It may be objected, is this a fit and proper argument, to work upon true Believers to keep them from the wayes of the flesh, or to bring them to repentance when they are seduced thereby? Should not such rather have other things Preached to them? *A.* Other things should be Preached, and that chiefly, as the death of Christ, love and grace of God, &c. but this also, ye shall dye if, &c. all considerations are needful in this world to keep us awake; God thought it a proper and fit argument to lay before *Adam* when he had no Flesh, no corruption in him; *in the day that eatest thereof thou shalt dye*; why then is it not a proper and fit argument to be propounded to those who have much sin remaining in them? though they being in Christ, are not under that Covenant, under which *Adam* was, and cannot fall as he did, yet is this argument rather more suitable to them, than to *Adam*, even the argument of death, in this respect, because they have much Flesh in them, which both in itself deserves death, and enclines them, or moves them to walk in the wayes thereof; sweet arguments may more take with the renewed part, but this may more curb remaining Corruption, and work upon the



the heart when in a fearless, careless frame; and if the soul be in never so good a frame, to hear that they who live after the Flesh shall dye, may stir it up to thankfulness; that though and in Christ it is secure, and the more thankful, the more obedient shall we be to God; If any say that grace most works upon them, I answer, the more any are drawn by Grace, the less do they need to be driven by this truth, yet even this truth minds us of, and sets forth to us the grace of God, in that, but for it, we had all lived after the flesh, and there is love in this very truth, that the Lord is thus pleased to warn us. It may again be said, but is this right, to avoid or turn from the wayes of the Flesh, because they bring to death? *A.* We are bound to believe all the word of God, and it's the nature of true faith to Believe all, *believing all things said by the Apostle that are written in the Law and the Prophets, Acts 24. 14.* therefore all Scripture truth is to be Preached, and whatever we do in faith, from true faith, is as so, well done, and acceptable to God, as Noah's building an Ark, because *through faith he was moved with fear, &c.* besides, death implies separation from God, and this is very good, it is love to God, to avoid sin, that by it we may not be separated from him.

*Application.*

*Use. 1.* Whether do you, or any of you live after the Flesh? It is as great a question as whether you shall dye; Be the more inquisitive each one as to himself, because multitudes are strangely mistaken; some seem as if they did live after the flesh, yet really before God they do not, *2 Cor 10. 2. I beseech you, that I may not be bold with that confidence whereunto I think to be bold against some, which think of us, as if we walked according to the flesh, the Apostles themselves seemed to some so to walk,*  
yet

yet were they far from so walking. On the other hand there are, and that many more, who make a shew as if they did not live after the flesh, yet in truth, after it do they live. Thus men also mistake concerning themselves, thinking that of themselves which is contrary to truth. It's like if the question were put in the general to any of you, whether think you not there are some here present who live after the Flesh, you would every one say (if you should speak your thoughts) yes, some here do so live, or I fear there are some whose life is such; but let every one be ask'd as to his own particular, probably he would say, I do not, or I hope I do not live after the Flesh. I beseech you, Brethren, deceive not your selves, for if you do thus live, whether you think so, or no, of your selves, you will find this true that ye shall dye. I would be helpful to you in this enquiry, for which purpose I shall (briefly offer) divers things to your serious thoughts, to be made use of in self examination, I say, self examination, for you know it's not that, God requires of you, nor that, which concerns you, (or not so much) to try others, as each one himself, and herself.

1. Whoever hath not had a great change in his heart, a mighty turn, he doth live after the Flesh, however he may seem to live, for all by nature are dead in their sins, and the *uncircumcision of their Flesh*, Col. 2. 13. all naturally are born of Flesh, and are Flesh, having no good thing in them; and if the tree be bad, the fruit cannot but be bad also, if any are dead in the Uncircumcision of their Flesh, it's certain they live after it.

Secondly, To live in the doing of any of the works of the Flesh, though it be but in some one or two of them is to live after the Flesh. Q. What are the works of the Flesh? A. They are very many, and

and they are all or most of them very manifest; as the Apostle tells us, Gal. 5. 19. *The works of the Flesh are manifest*, they are manifest to Conscience, to right reason, as declared in Scripture, and because they so abound in the world, they may easily be known by those who have a mind to know them; and he there reckons up about 16 or 17 of them, which you shall do well, to read again and again, and pondering seriously, thereby to try your selves; The works of the Flesh (saith he) are manifest, which are these, *Adultery, Fornication, uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like.* Though he mention so many, yet he adds, and such like, intimating those named, are but some; the Flesh is exceeding fruitful, it hath a numerous issue, a great swarm of brats, an abundance of vile fruits. Now, if there be any one of us, any man or woman here, who lieth in any one of those works, or in any such like thing, such a one lieth after the Flesh; though thou avoid and (after a sort) hate drunkenness, witchcraft, Adultery, &c. yet if thou livest in some other of those works, if in hatred, if in variance, if in emulations, or wrath, or strife, or heresies, or envyings, or covetousness, or any such other, thou, even thou, dost live after the Flesh, and consequently shalt dye (unless thou speedily repent) therefore the Apostle adds, v. 21. of that Chap. *of the which I tell you before, as I have also told you in time past* (you need to be oft told; and can hardly be told too often) *that they who do such things shall not inherit the Kingdom of God.*

Thirdly, If you live in the doing any work of the Flesh inwardly, though not outwardly, to the eye of others, yet do you live after the Flesh in the eye of

of God; If your affections are still working according to the Flesh, and you give way thereto, though they break not forth, or seldom in open actions to be taken notice of by men, If the flesh command this and that affection in you, your love, and desire, your hope and fear, your joy and sorrow, as it any one live in love of money, in heart covetousness, though he do not such things, as others, Neighbours, Acquaintance can charge him with, if thy heart be set upon the things of the world, if thy comfort come in only from them, if the stream, the main chanel of thy desire run out to them. The Apostle calls the things of this life carnal, 1 Cor. 9. 14. *If we have sown unto you spiritual things, is it a great matter, if we shall reap your carnal things?* why calls he these things carnal, not only because they are of use to our bodies, but perhaps also because they are such things as carnal hearts take up, and are satisfied with. Or, if a man live in pride of heart, being as the Apostle saith, Col. 2. 18. *vainly puffed up by his fleshy mind*, though *with outward voluntary humility*. Or if the flesh have the rule of a man's thoughts, then doth he live after the flesh, Rom. 8. 5. *they that are after the flesh, do mind the things of the flesh*, their minds are kept going, still set on work by the flesh, as the mill by wind, or water.

Fourthly, If in any thing you live contrary to your Consciences, then you live according to, or after the Flesh, Conscience saith you must not act so or so, yet you do, and will, this is your way, your course to contradict Conscience; It's true the best in this life sometimes displease their Conscience by some things they do cross to its Counsels and Dictates, so that they have smirking of Conscience as David had; but if this be the practise of any to walke disobediently to their Conscience, this is living after the Flesh, therefore the wrath of God (we read

read Rom. 1. 18.) is revealed from Heaven, against such who hold the truth in unrighteousness, that is, who walk contrary to their Conscience, what though you please men, please your Neighbours, Friends, Relations, if you displease your Consciences, this is fleshly and deadly. Whatever is contrary to Conscience, that as so, is of the flesh.

He that lives after God *doth exercise himself to keep a good Conscience in all things*, as the Apostle Paul saith he did, he that doth not so, lives after the Corruption of his heart; It is a matter of great consequence to be well skil'd in discerning the commands of the Law of sin, to know what is of the flesh, and what not, this may be known by the Law of God, and of Conscience; there are indeed divers things that are of the flesh, which are not against some mens Consciences, because their Consciences are bribed, blinded, seared, or not rightly informed, but whatever is against Conscience, if done, as so done, is from the flesh.

Fifthly, They live after the Flesh, who live in the neglect of those things, the Flesh would not have them to do, as the Flesh wills some things to be done, so it wills other things not to be done, every Lord gives negative as well as positive Commands, so doth the flesh; as God saith thou shalt do this, thou shalt not do that, so the Flesh enjoins and prohibits or forbids, it moves to, and pulls back from, the doing divers things; Now I say, when a man lives in the neglect of those things which are against the wills of the flesh, they live after it, but what are those things? A. Whatever God positively commands, that the Flesh commands negatively; God saith, pray continually, the Flesh saith, pray not at all, or only now and then; God saith, worship me fervently, the Flesh saith, be not fervent in the Duties you perform; God saith, look well

to your souls, *above all keepings, keep thine heart*, seek the good of your souls above all the world, prize esteem them more than all the world, for so much is implied, in those words of Christ, *what is a man profited if he gain the whole world, and lose his own soul?* the Flesh saith, never mind your souls, or be least careful about them; God saith, seek first my Kingdom, and the righteousness thereof, the Flesh saith, seek not those but other things first, time enough hereafter for such things; God saith, be careful to maintain good works, the Flesh saith, goods, are better than good works, money is better than charity, therefore trouble not your selves about such works, wrong not your selves by your charity, empty not your purse by your liberality, &c. which of these two Lords are you wont to hear and obey in these and such like things, the blessed Lord God, or that cursed Lord, the Flesh? Though you do no body any wrong, though you are neither Drunkards, unclean, envious, malicious, nor wrathful; yet if you use to forbear doing the things the Flesh bids you not do, what are you, but servants of the Flesh? As it is as true, as much obedience to God to avoid, what he forbids, as it is to do, what he enjoins, so is it as truly obedience to the Flesh, to pass over those things it prohibits, as it is to do what it moves you to.

Sixthly, They live after the Flesh, who are lively in sinning and that ordinarily; all sin, but all are not lively in sinning; when any are alive in the doing of evil, as in their element, they sin with liveliness, these are like to dyes especially if they are lively in sinning, and they use to be as without life, lifeless in serving God, they are lively in speaking idly, vainly, but dead hearted in all discourses about spiritual matters; lively in reproaching, reviling, back-biting, but dead hearted in reproving,

proving, counselling, exhorting according to rule; lively in murmuring, repining, but dead hearted in praying to and praising God; lively in hearkning to evil or vanity, swift to hear what's foolish and sinful, but dead slow in hearing the things of God, and of salvation; ready to evil, and backward to good works, *Tit. 1. last, to every good work reprobate*; yea, if a man be lively in worldly affairs, outward businesses, and as without life in spiritual services, and this be a man's daily or ordinary temper, he lives after the Flesh.

Seventhly, They live after the flesh most assuredly, who boast, glory in the flesh, or any works of the flesh, *Phil. 3. 19. they glory in their shame, they mind earthly things, their end is destruction.* They glory in what they have got of the world, thus much they have, so and so rich they are, so they thrive in their trade, which is their shame, considering that though they gain much outwardly, they being worldly persons, gain nothing spiritually; while they are rich towards men, they are poor towards God, they thrive in their earthly, but not in their heavenly trade, or else because that they gain of the world is got unjustly, by bribery, by extortion, oppressions or some wayes of covetousness, therefore it is their shame, and they glorying, be it in their words or thoughts, with their mouth, or their heart, or both, they do glory in their shame; whoever glorieth in any sin, or in any thing won, or attained by sin, as so glorying, it is in his shame. Some they glory in their excessive drinking, others in their swearing, others in their over reaching, some in their lewdness and filthiness, others in their persecuting, others in their Idolatrous or superstitious wayes; *Gal. last, 12. 13. As many as desire to make a fair shew in the Flesh, they constrain you to be circumcised, only least they should suffer persecu-*  
*...two at least, evil and idolatry*



also for the Craft of Christ, for neither they themselves who are circumcised keep the Law, but desire to have you circumcised, that they may glory in your flesh. When they had constrained others to be circumcised (which was their great sin) then they gloried in it. How frequent is this for men to sin, to cause others to sin, to oppose good, to hinder the work of God, to further evil, to do mischief, and when they have done, they glory in it. Let all such expect death.

Eighthly, They live after the Flesh, who live after a fleshly rule, there are divers rules the Flesh teacheth men to live according to, viz. their own will, imagination or phantasie, the pleasing bodily senses, custom, example of men, those with other, are the rules that the Flesh teacheth men to live by, yea, education it self though not very bad in it self, nor Conscience it self, is a fleshly rule, or any other thing, if look'd to, and followed without respect to the Word of God, without consideration of, or regard to the Divine Law. If then any thing be your rule, unless with an eye, and in subordination, to the will of God, revealed in his Word, you live after the flesh, for that which gives you your copy is your Teacher, Master; that which gives you your rule is your Lord, Gal. 6. 16. Peace, happiness, is only for them who walk according to this rule, that is, the rule of Scripture, of God in his Word, Isa. 8. 20. If they speak not (so if they live not) according to the Word, this law and testimony of God. It is because there is no light in them, the flesh reigns in them, which is darkness, in which there's no true light at all.

Ninthly, They live after the Flesh, who do what they do, though in it self good, from carnal fleshly principles, to a carnal fleshly end, such as the principles are from which we act, and such as the end is, to which we live, such is our life. What

What are fleshly principles? *H.* They are fear of Man, or fear of God which is not accompanied with, and rooted in love; pride of heart, love of money, love of the praise of men, if a man be acted by such like principles, if he allow them, then he lives after the Flesh. Or if a man's end be fleshly; his aim in what he doth be taken by the direction of the flesh, as if it be, meer self; if outward good; honour, esteem with men, worldly gains, or barely to quiet Conscience, if our design be for the attainment of such things, and not to honour God, and please him; then though we abound in good duties, religious performances, yet are we living after the Flesh before God, as really as they who live in the most abominable Lusts of the Flesh. For the flesh hath the command and government of our hearts, if our principle and end in acting be of and from the flesh, though the thing in it self considered which we do, be contrary to the Flesh, yet is it thereby served and pleased.

Truly, They live after the flesh who upon choice live with those who are in the flesh, according to the company a man chooseth such is his heart, such his life, though he do not all things which they do, whom he makes his Companions; yet in the general he lives after the same manner, when was it that Nebuchadnezzar accompanied with the beasts? then when he was like them, void of understanding.

*A companion of Fools, saith Solomon shall be destroyed, why? because he is a Fool, Prov. 13. 10; and will be so more and more, very sojourning with the ungodly (Psal. 120 5.)*

*in Mesek, in the Tents of Kedar, was as death to the Psalmist; why? because they and he lived a contrary life, How can two walk together, unless they are agreed, Amos 3. 3. that Italian Proverb hath truth in it, tell me where thou goest (that is,*

D

what

what company thou keepest) and I'll tell thee what thou doest; to be intimate (as one saith) with sinners, is to intimate you are sinners.

Lastly, Whoever lives not after the spirit, doth live after the flesh, Rom. 8. 1. there's no condemnation to them who walk not after the flesh, but after the spirit, there's no middle between these two, when any cease living after the flesh, they begin to live after the spirit, when any come from under the power and dominion of corruption, they do come under the power and dominion of grace, holiness, and the spirit of God; either therefore the spirit of grace rules and bears sway in us, or we do live after the flesh. Thus much for the first use, let not these things be spoken in vain, make application of them to your selves, try your selves by them, pray over them, rest not till you know what your life is, how it is that you do live, for this is one Word of God by which we shall be judged hereafter, when the great Judge shall come to execute the final, dismal Sentence of Death, thou wilt it be enquired and published who have lived after the flesh.

*Use 2.* Let the second use be to convince those whose life is after the flesh of their misery, art thou such a one, and yet dost think thou shalt not dye, nor dye the second, the worst death? thou deceivest thy self, thou dost contradict my Text, belye the Word of the Lord, so art thou the more guilty, and while senseless of thy miserable state, that thy senselessnes is a bar to thy repenting. How art thou like to turn, who walkest in the way of Death, and wilt not believe it is such a way, or that thou art in it? No wonder if all calls are ineffectual, though God saith turn ye, turn ye, why will ye dye? yet thou art like the deaf Adder. Therefore let me persuade thee who dost live after the flesh, to receive this as a truth, (though uncomfortable, yet profitable)

table). shouldest thou dye presently a natural death, thou wouldest in dying, dye; dying naturally, thou wouldest dye everlastingly, and unless thou livest a new life thus will it be, whenever death comes, It will come double, when a visible death shall arrest thy body, an invisible death will arrest thy soul, even thine, for God will stand to his word, he will not forget any one word that he hath spoken by any of his Servants, *Isa. 44. 26. he confirmeth the word of his Servant, and performeth the counsel of his Messengers.*

God never goeth back from any word that he absolutely uttereth, as this, without any *If*, expressed or intended, only this if ye live after the flesh ye shall dye, certainly, unavoidably. It is most undeniable God is able to execute his word, he is able (as Christ saith) *to destroy soul and body.* If a man, a beast, a small creature, a very gnar, or a disease can kill thy body, how much more can he who made thee, kill thee, soul and body, destroy thee with an everlasting destruction; what are we to the Angels that sinned? yet the Lord God hath clapt them all (though many Legions, though mighty spirits, though very suble and cunning) he, that almighty only wise one, hath put them all under everlasting chains of darkness; How able then is he to crush us as moths, to trample under his feet us poor worms, to break us as a *Potters Vessel*? and as God is able to fulfill his threatening, so is he resolved to do it, his word tells us his setled purpose, his eternal will, and unalterable Counsel; as his threatnings are written in the same book with his promises, so have they the same confirmation, his oath, as well as his bare word and determinare counsel, *Am. 8. 7. The Lord hath sworn by the excellency of Jacob, surely, I'll never forget any of their works, I'll, that is, eternally punish impenitent sinners,*

for all their iniquities; Solomon saith, *where the word of a King is, there's power*, much more where the word of the great King is, the Lord of Heaven and Earth; there's power, all power, to put his Word in execution, but, behold here's the Word of God, see it, read it, *ye shall Dye*, Almighty power is tyed to see this word accomplished. Bear with me a little, I beseech you; while I speak in love, for good.

Who, what, shall, can let or hinder thy death, If thou livest after the Flesh? shall thy riches, estate, any thing of this world? No, *Riches profit not* (we read) *in the day of wrath*, what's Gold and Silver, what's all the rubbish of this world, when the Lord shall come forth as a consuming fire? when the earth shall be burnt up and the works thereof? will fallen Angels who now deceive, help? they could not save themselves, they seek to devour; but will good Angels, they will be evil Angels (in respect of the execution of evil) to evil men, they alwayes hearken to God's voice and obey the word of his Command, they, Christ saith, *shall gather the tares and cast them into unquenchable fire*; or will Christ himself stay the execution of this word?

No, he'll see it executed, *he'll come in flaming fire taking vengeance on all who know not God, and obey not the Gospel of his Son*, though Christ hath dyed for sins, he hath said, impenitent sinners shall dye in their sins, and he puts the question himself to such, *how can ye escape the damnation of hell?* Mat. 23. 33. I may lay Christ himself could not answer it, how they who continue living in their sins, shall escape; because it's not to be answered, there's no answer can be given to that Querie. Shall sinners be able to save one another? Nay, no more than the men of the old world, than the men of *Sodom*

dom did, who perish'd all together. Shall sinners prayers, shall all that they can do, or say, save them? No, all will be charged upon them as sin; *Is. 1. 15.* God declares, *though they make many Prayers he'l not hear*, whereof Christ also gives assurance, testifying before hand, when they shall hereafter say, *Lord, Lord, open to us, &c.* he'l say, *depart, I know you not.* Shall the mercy of God save such? No, for it is holy, faithfull mercy, therefore cannot save any against his word. How sure then is the death of all who live after the flesh? Therefore if thou so livest, and yet thinkest, thou shalt not dye, thou art deceived by sin, by Satan, yea, thou art a self deceiver, and wilfull in thy deceiving thy self. Do ye not know? I pray, remember this day; God said to *Adam*, *in the day thou eatest thereof, thou shalt dye*, but he deceived by Satan thought, though he did eat, he should not dye; Now doth not woful experience to this day teach us, the truth of Gods Word? for, hence we were all born in sin, hence the grave so filled with the bodies of *Adam's* posterity, hence the world so full of misery, as now, and as it hath been in all ages, hence you women bring forth in sorrow, hence we men get our bread with the sweat of our brows, hence all our labour, all our toyl, hence the earth brings forth bryars, and thorns, hence all afflictions. And as sure as that word proved true which God spake to *Adam* (notwithstanding what Satan insinuated to the contrary) so sure is this word true, if thou O man, if thou O woman, livest after the flesh thou shalt dye, whatever Satan may whisper in thee to the contrary; wherefore shut thine ear, to all thoughts that contradict this truth, and take it into thy heart, as that which all who are disobedient, will feel at last to be most true.

I might here desire you to think, or ask you what you do think in your souls, whether (in your consciences)

sciences) you think not, (this word being true,) there be not a multitude of poor creatures, high and low, rich and poor, who are woefully deceived? Doeth it not appear there are great swarms and droves of men and women, many and many in all places, who live evidently after the flesh, yet, who (almost) but think's he shall escape death, though he live as he doth? How sad is this? O sadness, lamentation, that so great a number of our father Adam's Children are so deceived, not taking warning by his being deceived! and Alas, alas, that such a number of people must dye, eternally dye, even all that multitude who live after the flesh; Did you hear of a 1000, or a 100, to be executed on the Scaffold, to be broken upon the wheel; would not your bowels earn? should you not be much troubled? and shall not this move you, and cause you to weep and pray much, to hear from the word of truth, that all those many and many who live after the flesh, shall dye the second death, be tormented in that lake which burns with fire and brimstone, for ever, and ever. Ah, how great our unbelief? how little our love to those made of one blood with us? how rocky our hearts? O our want of bowels, that this affects us no more! But,

*use 3.* Hear me, O precious, immortal soul, every one who lives after the flesh, give ear, turn, O turn, repent, O repent, (I beseech thee for thine own good, for thy greatest good) Live a new life, that thou mayest not dye. Be not angry with the Word of God, be not angry with him that speaks it, but be angry with thy sinful life, God saith *Ezek. 33. 18.* *It shall come to pass at the same time when Gog shall come against the Land of Israel (saith the Lord God) that my fury shall come up in my face,* so, when any lust stirs in thee, and warreth against thy soul, O let thy fury come up in thy face, deal with it, as with thy



thy worst enemy; be entreated, so to love thy self as  
 to turn over a new leaf, to write after a new Copy.  
 Turn thy face from the flesh, turn thy back upon it.  
 Should I tel you that if you live after such a custom,  
 such an odd new fashion or the like, ye shall dye by  
 the hand of man, would you not be perswaded to  
 leave that custom, that fashion, and thank me for my  
 pains in perswading you? can you think dying by  
 the hand of man, worse than dying by the hand of  
 God? is not the hand of the Almighty heavier than  
 the hand of man? have you not heard? have you  
 not read what the Apostle saith? *It's a fearful thing  
 to fall into the hands of the living God,* even of him  
*in whom ye live, and move,* and do you not believe  
 he saith true, that it is so indeed?

Truely, friend, if thou art one who livest after  
 the flesh, it is a wonder thou art not actually dead,  
 under the second death already, in the paws, jaws  
 of everlasting death, that that is not now at this day  
 feeding upon thee; but God hath spared thee hither-  
 to, why, why, thinkest thou is it? Is't not that thou  
 mayest repent? Yes, *the long suffering of God,* saith  
 the Scripture, *is salvation,* and so thou shouldest  
 account, 2. Pet. 3. 15. *account that the long suffering  
 of our God is salvation, even as our beloved brother  
 Paul also, according to the wisdom given unto him,  
 hath written unto you,* Rom. 2. 4. *or despisest thou  
 the riches of his goodness, and forbearance, and long-  
 suffering, not knowing that the goodness of God lead-  
 eth thee to repentance?*

Is not this mercy? O great mercy that yet,  
 that after so long a time, God waits for thy turn-  
 ing, and thou hast once again a fair warning. How  
 woefully guilty wilt thou be of thine own death, if  
 being thus warned, thou shalt turn a deaf ear? How  
 inexcusable wilt thou be? whatever thou shalt plead  
 for thy self, It will be answered, thou wert plainly

told what would be the end of thy fleshly life; thou thoughtest thou shouldst not dye, but thy thought contradicted that word of truth which was Preached to thee. Doth not this word sound terribly in thine ears, thou shalt dye, dye in thy soul, dye in thy whole man, dye a death of the greatest, of unspeakable misery, dye eternally? why then, let it awaken thee to repentance; how canst thou sleep in thy sin, how canst thou rest and be quiet, with such a terrible word sounding in thine ears? will not dying it self, be far more dreadful, than to hear of it, is, or can be? I shall not now stand to use more words, if any soul will not hear, the blood of such a one will be upon his own head; and let me mind thee, my friend, that the longer thou livest in thy sin, before death comes to thee, the more sore, grievous and tormenting will it be when it comes. I wonder what impenitent sinners think, of that word, Rom. 2. 5. *But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds,* wilt thou believe it, and turn from the wayes of the flesh? If not, thou must experience it, and shalt find it to be as true, as he is true whose word it is.

It may be some one may think, Is there hope, yet hope for me, after all my sinning for so long a time? *A.* There is a certain hope, hast thou a mind, a heart, to turn in good earnest? lift up thy head, fear not, doubt not. Turn heartily, God is ready to receive thee, and he will receive thee graciously, for so he hath promised, 1 Cor. 6. 17. *Come out from among them* (come away in thy heart and life from all that live after the flesh) *touch not the unclean thing.* (Let thy repentance be thorow and sound) what then, if I so turn who will receive me? God answers,

answers, *I will receive thee*. I will, that is, receive thee graciously, I will receive thee to my mercy, into the bosome of my grace, as the Prodigals father received him, therefore it follows, and *I will be a Father to you, saith the Lord God Almighty, yea, and ye shall be my Sons and my Daughters*, I'll receive you as a most tender father his Children, when they are in great streights and and dangers, consider the Lord's promise, think, how a Father doth catch his dear Child when falling into the water or fire, or when his Child runs to him from one that would kill him, so even so, and with much more readines, and tenderness, will the Lord God receive you, if ye run to him in Christ from your sins, he'll speedily receive you into the arms of his mercy, with all his heart and soul will he embrace you, and hold you fast, and keep you till he hath brought you to heaven, observe well how that good promise is shut up, thus *saith the Lord Almighty*, He who is as able to save, as to destroy, he that is almighty to pardon thy many sins, he who is almighty to subdue thy mighty Corruptions, and to deliver thee from the most mighty temptations, he saith he will receive thee, and that as Almighty, so as to shew himself Almighty for thy salvation. If thou desirest yet another Scripture to encourage thee, read and ponder that word full of sweetness, *Jer. 31. 18, 19, 20.* and be assured Jesus Christ hath dyed, that thou mightst not see death, not taste the worst death, or feel the curse of death, if thou turn'st from the flesh to God in him.

*Use 4.* Let me press you all to take great heed that you never at all live after the flesh, never take one step after it; Beware, my Brethren, beware of that flesh that is within you, of that corruption that is in you, because it is so dangerous to live after it, it is a deadly thing, it is a subtle, deceitful thing, alluring,

alluring, ensnaring and powerfully moving, let us all be very watchful against it. consider a few words.

First, so far as you give way to the flesh you'll hinder your assurance; what assurance (considering this truth) can I, or you have, unless our Conscience acquit us, and bear witness in us, that we live not after the flesh? but you, Christians, know the worth of assurance, says, is it not a sad thing to have your assurance (though but in some degree) weakened, clouded? is it not very ill to have your evidences blotted, to have any ground, or so much as seeming cause to doubt concerning your state, and to fear that you are among them that shall dye; They who know not what it is to dye spiritually, everlastingly, may be in a state of death, and make nothing of it, but you who understand what this dying meaneth, cannot live comfortably, without good assurance that you shall not dye. O let there be nothing of the reprobates mark found upon you.

Secondly, So far as you yield to the flesh, so far you feed, you nourish it; but would you feed a deadly disease? If you feed your Corruption you starve your souls; every degree of living, all acting after the flesh, all complying therewith, strengtheneth it, and weakeneth your souls, do not you, O do not, strengthen your enemy against your selves.

Thirdly, so much as you are led by the flesh, and let it have its will, you honour it, you commend, you praise it, as if it were a good thing, a good Teacher, a good Master; but, will you honour such a shameful thing? will you commend, will you praise, that God so much condemns, and abhorreth? you honouring it, dishonour your selves, commending it, you shame your selves.

Fourthly, To fulfill the desires of the flesh, is to speak as if you were Debtors to it; as is intimated in the verse before my Text, where we read thus,

*There-*

*Therefore brethren we are Debtors, not to the flesh to live after the flesh,* No, how can we be Debtors to it, for it's a poor thing, it's not worth any thing, we never had or could have good by it, therefore we cannot be Debtors to it, except it should be by Gods Command, or by compact and agreement or promise, but Gods command runs contrary, and as for agreement, we have covenanted with God, and promised oft to have nothing to do with the flesh, therefore we are no way Debtors to it, unless it shall be said, we owe it hatred, and all that we can do for it's destruction, so indeed we are Debtors to the flesh, we owe it all possible hatred, and the utmost of our endeavour's for the utter extirpation and ruining of it; whereas if we let the flesh have its will, then we act as if we owed it service, and were indebted to it by the bond of love. But this is sure, you believers are exceedingly by all bonds, and obligations engaged in love, thankfulness, obedience, to the Father, and Son, and holy Spirit, who have made you, preserved you, redeemed, called, and chosen you. So far as you serve the flesh, you rob God, you do as pay money where you owe none, and refuse or neglect to pay what you greatly stand indebted for. Besides, you believers have a principle of grace in you, so that you are Debtors, for it hath done you great good, by the new man created in you, your condition is altered, of Children of Satan, you are become Children of God, by it you are fitted for fellowship with God, by it you have had much peace, comfort, and God commands you to live after it, and have you not promised so to do? therefore spend not the money of your time, strength, service, in acting according to the Flesh, to which you owe nothings, but pay your Debts to the new man, that seed of grace that is in you, quench alwayes the motions of the Flesh, but blow up, nourish, cherish,

cherish all holy motions, grieve the flesh as much as ever you can, but please the spirit to the utmost.

To live after the flesh is to countenance the old, and discountenance the new man; to give way at all to the flesh, it is to favour, to smile upon your corruption, and frown upon the seed of God in you.

Yea, it is to resist the Spirit, for that draws you from the flesh; a contrary way to that wherein the flesh would lead you;

Ag. To comply with the flesh speaks no, or little, love to Jesus Christ, for the flesh it was, the corruption of man that murdered him, and it is against the death of Christ, for the Gospel tells us Christ dyed, that we should not live after the Flesh, but to him that dyed for us.

I shall not hold you longer on this, only do you make good use of the Apostles argument, though you are sure that you are in Christ, yet make use of this word, if ye live after the flesh, ye shall dye; but remember to use it lawfully, 1 Tim. 1. 8. *We know that the Law is good, if a man use it lawfully,* so is this truth good, very good if it be used lawfully, not to hinder, but to help to a right grounded assurance, not to terrifie, but to awaken your spirits, not to oversee, but to ballast them, to poize them;— and this word is to be made use of seasonably; There is a great deal of Christian wisdom in the seasonable making use of truths; sometimes your souls may be in a desponding, fainting, sinking frame, full of discouragement, and fear, then call to mind promises, gracious invitations, the comfortable words of Scripture; but too oft your spirits are in a light, vain temper, inclining to carnal confidence, presumption, fearlessness, and carelessness, they begin to be somewhat bold, and venturous upon evil; then is a fit season to meditate on this truth, and to think, what do I do, why am I so heedless, what mean

mean I, to shew any friendship to, to hold correspondence with, or at all to countenance the flesh, that Traytor, to the Majesty of heaven, that deadly enemy to my soul, doth not the Scripture say, if I, whatever I am, live after the flesh, I shall dye?

O that the Lord would make use of this word (pray you, that he would) as he did of the Stone that *David* slung, whereby he killed that Gyant *Goliath*, our flesh, corruption is as a mighty Gyant, he that speaks the word, is of no strength, but if God set in with it, it shall knock our flesh on the head, and lay it dead, as that stone little *David* slung, run into the head of that Philistine, and brought him down dead to the Ground, so that *David* (whom he defyed) came, and stood upon him and cut off his head.

In a word, when ever the flesh calls you after it, answer it with this, whenever Satan tempts you to follow it, let this be your reply, so and so the Scripture saith.

And do you Parents Preach this to your Children, you friends and companions tell one another of this, when you see one another acting sinfully, Children, Friends, Companions, the Lord God by his Apostle hath spoken it, If ye live after the flesh, ye shall dye.

Lastly, See what cause you have to bless the Lord, who once did live after the flesh, but now do not, O mercy, rich mercy, that God hath turn'd you, from that way wherein had you still lived, it would have carried you from God, from Heavens into the bottomless pit, that place a thousand times worse, than *Nebuchadrezzar's* fiery Furnace when heated seventimes hotter than it used to be, while you live, praise God for this, that you live not after the flesh.

And let this bear up your spirits under all afflictions, though you live a life of affliction now, yet

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not a life of corruption, though an afflicted life, yet  
not that life, that will end, in endless death.

### Sermon 3.

I shall now fall upon the second part of the Text;  
[But if ye through the spirit, do mortifie the deeds of  
the body, ye shall live.]

**I**N these words we have a Character and evident  
sign of those who shall live, with a promise of life  
to them; or this sentence hath three things contain-  
ed in it.

1. A necessary, constant duty that is incumbent  
and lyes upon us all, that is to mortifie the deeds of  
the body. 2. The great means prescribed for our  
doing this, and that's through the spirit. 3. The  
great advantage that cometh by so doing, and that's  
life, ye shall live. I intend to speak to these three  
things, in three Doctrines distinctly, the first where-  
of, (the Doctrine now to be discussed) is this.

**Dock 1.** That it is a necessary and constant duty  
incumbent, or lying upon us all to mortifie (that is,  
to kill, slay and destroy) the deeds of the body.

In the management of this truth, I am to shew,  
First, What's meant by the body, and why it is so  
called. Secondly, what's meant by the deeds of  
the body, and why they are so named. Thirdly,  
what is it to mortifie the deeds thereof, and how is  
that to be done. Fourthly, why is this a necessary  
duty. Fifthly, why is it, a constant duty.

§ 1. What's meant by the body, and why is it  
so called?

A. Body here signifyeth (the same thing, with  
flesh in the foregoing part of the Text) corrupt  
nature, or the corruption of nature, natural cor-  
ruption,

ruption, that sin we all brought into the world with us, in us, which is called, *the body of the sin of the flesh*, Col. 2. 11. *in whom also ye are circumcised, with the circumcision, made without hands, in putting off the body of the sins of the flesh*, and this is that which is termed *the body of Sin*, Rom. 6. 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed*, where by our old man, and the body of sin, the same thing is understood, our old man (corrupt nature) is the body of sin, it's altogether made up of sin, it's nothing else but sin; this also is that the Apostle calleth *the body of this death*, Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this death*, or (as it may be read) from this body of death.

But why is the corruption of nature called the body? *A.* For the same reasons, before given, why it's called the flesh: and besides those, corrupt nature may be called the body, for these reasons following.

1. The body hath many parts, and members, which being united make one body together; and each of those members differ the one from the other in their proper nature and use, Rom. 12. 4. *We have many members in one body, and all members have not the same office*, so is the mystical body of Christ, his Church; and thus is it with the body of sin, it hath divers parts and members, and therefore may be called in that place to the *Colossians* even now cited, *the body of the Sins of the flesh*; There is pride, hatred, hypocrisie, covetousness, unbelief with many more, all which are as members of the body of sin, there is a kind of union between them, they all together make one corrupt nature; and each of them differeth in the proper nature thereof, and in its working, or acting; as the hand is one thing

thing and acts in one manner, the foot another thing and acts in another manner, the eye differeth from the ear, and the ear from the eye; so is it with the several parts of corrupt nature.

And it may be observed, as some parts of the body are inward, not ordinarily seen, or easie to be seen, others are outward, without, and manifest to all, so some lusts are more secret, and not so commonly, or easily perceived, as others are, which daily shew themselves; as also the being and subsistence or life of the body lyeth chiefly in those parts that are within (as the Heart, Liver, Lungs which are more necessary to the body it's subsisting, than the outward parts, as hands, legs) so the body of sin hath its being principally in those sins that are more secret, less obvious, such as hypocrisie, unbelief, formality, covetousness, vanity of mind, these are as the Heart, Liver, and Lungs of the body of sin, it would no longer subsist were there nothing of such sins within us; whereas the body of sin may and oft doth continue, and that strong, and lusty without some outward more manifest sins, such as Drunkenness, Adultery, Swearing, and such like.

Moreover a man hath all the members of his body from the womb, though he doth not use some of them so soon as others, the Child useth not its tongue, and legs so soon as its eyes and ears, though it be born with them all; so we bring all lusts into the world with us, though some shew themselves and are excited much sooner than others, as pride, anger, lying; some Lusts in some men lye unacted long, and at last appear, as some seed is much longer ere it come up than other, though sown at the same time, hence it's sometimes said, I wonder that such a man should so fall, do such an evil, I thought it had not been in him;

And I may add as the Apostle saith, *some members of the body are more, others less comely, and these we cover*; so some members of the body of sin, have a kind of comeliness in the eye of men, others appear shameful to all, these men especially hide, and cloak.

Secondly, as the body of every man is alike in the main, the body of one man hath the same parts that the body of another man hath, and there is a likeness between the several parts of the body of one and of another, yet so that there is some difference also, whereby one is known from another; The body of one is bigger, taller, stronger, fairer, than the body of another; some are of one Constitution and Complexion, some of another; thus is corrupt nature the body of sin; in the main all bring into the world with them, the very same corruptions, lusts; therefore saith Solomon, *as face answereth to face in water, so doth the heart of man to man*, look what lusts and corruptions there are in one man's nature, there are such in another's;

Yet with some difference, the body of sin in some is naturally (as I may say) bigger, stronger, fairer than it is in others, corruption vents it self, and works (in one) differently from what it doth in another, in some it acts more covertly, closely, in others more obviously, openly, in some more smoothly and pleasingly, in others more roughly, offensively, and to displeasing;

So that one man may as well think himself not to have such a body as another man hath in the main, because he is less, and more fair, as he may think himself not to have such a corrupt nature, because it doth not shew it self so grossly, evidently, or just in that way or manner, as in another.

As one man excels in one member, and another

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man excelleth in another member of his body, one hath better eyes, another better ears, another better legs, but still they have the same kind of parts;

So one man is more notable or notorious in one lust, another in another lust, one is famous (or rather infamous) for his pride, another for his dissembling, a third for his covetousness, but all have the same lusts by nature. You may say, some men never commit some sins, some are never drunk, never commit fornication, therefore corrupt nature seems to have more members in one than in another, *A.* A man may have hands, and legs, or ears though he never use them, because of some weakness or impediment, so some may not put forth this or that lust, and yet have it in them, for it may be impeded or hindered through their bodily constitution, education or some other cause, so that they don't exercise, exert or shew it as others do. And though all men are not outwardly guilty of all kinds of sin, yet there is hardly one sin, but they are sometime or other, less or more guilty of it inwardly (before Conscience, though not before men) or before God, though Conscience see it not at present, (for as the Apostle, *John* saith, *God is greater than Conscience, and seeth all things*, whereby he insinuates, that Conscience sees not all) There is a committing Adultery with the heart, as well as with the body, as you know Christ saith, *he that looks lustfully, he hath committed Adultery already in his heart*, there is also spiritual Adultery, spiritual Whoredom, spiritual Drunkenness, spiritual Idolatry, of which all are too guilty one way or other before God (happy he, who is duely sensible thereof.) Yet perhaps as some have monstrous bodies, such as are not usual, they have some parts extraordinary, some have six Toes, six fingers, instead of five, so the body of sin may

may be in some as a monster, in respect of something extraordinary that is to be found in it, or because of something unusual it moveth, and causeth (those in whom it is) to do.

Thirdly, Corruption of nature acts in and through the whole body of man, in all the members and parts thereof, *Rom. 6. 19. I speak after the manner of men, because of the infirmity of your flesh, for as ye have yielded your members (not this or that member, but your members) servants to uncleanness, and to iniquity, unto iniquity, &c.* Corruption issueth forth through the eyes, hence we read of *the lust of the eyes*, and *Job made a covenant with his eyes*; through the ears, hence the Scripture speaks of *itching ears*, *deaf*, *heavy ears*, *stop'd with sin*; through or by the feet, hence we have mention made of *feet swift to evil*, and of *the foot of pride*; through or by the tongue, therefore saith the Apostle *James, the tongue is a world of evil, set on fire of hell*, and the Scripture telleth us of *a lying tongue*, *a false tongue*, and a tongue that hath as *the gall of Asps under it*, so as to all other parts of the body, sin within sets all on work, and that not only the outward, but the inward parts also, it stirs a mans blood, moveth his heart, it opens and shuts, it empties and fills the heart, &c.

Fourthly, Corruption of nature chiefly acts in every one according to the temperament, or constitution of his body, if a man be of a sanguine complexion, his corruption works suitably to that, as is observ'd in *David* who was of a ruddy countenance, or if a man be of a cholerick, melancholy, or phlegmatick temper, accordingly natural sin doth discover it self, and it's fruits are answerable;

Fifthly, As the body and soul of man are separable, so corruption and man's soul, though it be natural,

natural; yet it may be separated from the soul, and the soul may be quite rid of its sin, as of its body; corrupt nature may be killed as the body, and so the soul released from it, though not so easily; an easie matter is it, to kill the body wherein the soul dwells, not so, to kill that sin that naturally dwells in the soul; yet both are alike easie to God; it is as facile or easie to him to destroy our body which we have as sinners, as it is for him to kill our body which we have as men, he can run it through and pierce the very heart of the body of sin in us, by the sword of his spirit much more easily, than *Goliath*, had he been near *David*, could have run him through with his sword.

Sixthly, As the body doth nothing, acts not, moves not without the soul, and if the soul be once gone, it's dead without any motion, or ability to move; so corrupt nature acts not without our soul, it works by the understanding, by the will, by this and that affection; had not a man an immortal soul, he would have no corruptions, as beasts have none; and let the heart be once taken off from sin, then corruption dyeth, and when the heart shall be perfectly separated from it, then corrupt nature will be quite dead, and we shall be perfectly freed from it.

Seventhly, As the body is still breeding filth, Plegm, choler, and divers excrements, hair, nails and that which is not handfom plainly to mention, but Christ saith, *it goes to the draught*, so the body of sin is still breeding that which is filth in the sight of God and the eye of an enlightened Conscience, it's still sending forth divers excrements, whereto the Apostle *James* may have respect when he saith, *lay aside all filthiness, and superfluous of naughtiness.*

Eighthly, As there is a natural inclination in the body to generation, to the propagation of its kind, so  
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in the body of sin to beget its like ; hence the Devil (who hath, though no visible body, yet a body of sin) tempted our great Grand-mother, or first Mother Eve, and (as I may so say) begat the body of sin in her, he knew her in a spiriual sense, ere Adam knew her in a natural way, and then by Eves help, he knew Adam and begat the body of sin in him ; and all sinners under the power of sin, seek to make others like themselves, *they compass, saith Christ, Sea and Land to make a profelyte, Mat. 23. 15. Woe unto you Scribes and Pharisees, Hypocrites, for ye compass Sea and Land to make one profelyte, and when he is made, ye make him two fold more the Child of hell than your selves* (where Christ Speaks of an Apostate ; or Christ speaks of one who having been openly profane, and grossly wicked outwardly, becometh a close Pharisaical Hypocrite. The Apostle Paul saith, *1 Tim. 1. 13. he was before a blasphemer, and what did he do, when he was a blasphemer? Acts 26. 11. he compelled others to blaspheme.*

gly. There is such an union between the soul and body while together, that the soul no where, in nothing acts without it, the soul acts much according as it is with the body, whether it be sick or well, weak or strong ; and the soul is much hindered in acting according to its own proper nature as a spirit, by the body, so while corruption is in the soul, the soul acts not without it, all the actions of the soul have a tincture and defilement more or less from it, according to the strength or weakness of corruption, so the soul acts less or more sinfully, and it is mightily hindered in acting according to its own nature as a spirit thereby. But not to carry this too far.

Lastly, As the body is still craving one thing or other, meat, drink, sleep, cloaths, the cool shade, or war n fire, &c. So corrupt nature is still craving,

now to have this, and then to have that just satisfied, this or that motion fulfilled. And as Solomon saith, *the eye is not satisfied with seeing, nor the ear with hearing*, so corrupt nature is never satisfied with sinning, but as, the more, many times, a man sees and hears of that which delights, the more he desires to see, and to hear, so the more corrupt nature in its lustrings is answered, the more doth it call, the more doth it lust, it's like the Horse-Leech, that still crieth *give, give*, and like the fire and those other things which Solomon saith, *never say it is enough*.

**Q. 2.** What are we to understand by the deeds of the body?

**A.** The deeds of the body of sin must needs be sinful deeds, what are the deeds of your natural body as men? they are natural deeds, suitable to it, such as seeing, speaking, laughing, weeping, going, running and the rest: So what are the deeds of the body of corruption? they are deeds agreeable to it, corrupt deeds, such as coveting, lying, boasting, vain glorying, murmuring, dissembling, with those many other of that evil kind, that cursed generation.

The deeds of the body, are the fruits and births of it, which are sometimes called *the works of the flesh*, as in that, *Gal. 5. 19.* Sometimes, the members of the flesh, or our members which are upon the earth, *Col. 3. 5.* *Mortifie therefore your members which are upon the earth, uncleanness, inordinate affection, evil concupiscence, and covetousness which is Idolatry*, these are the deeds of the body, or the deeds of the old man, as it's exprest, *Col. 3. 9.* *I ye not one to another, seeing ye have put off the old man with his deeds.* In other places these deeds, are called the desires, or wills, and motions of the flesh, in those places formerly cited.

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It is to be noted well, that the Apostle calls all the outgoings and movings of corruption, deeds and works, though they break not forth into outward actions;

If some were bid or exhorted to repent of their wicked deeds and evil works, they would be ready to say, what? what evil deeds, what wicked works, have I done, or do I? because, it may be, they cannot be charged with any great matter by man.

But consider, look inward, have you not had many lustings, many motions of corruption, this way, and that, many evil affections stirring? these are deeds and works before God, they have as real evil, and offensiveness in them in Gods eye, as any outward actions, and therefore ought not to be made light, but our hearts should mourn, be ashamed, humbled, and broken for them, as well as for outward sins.

Some one may here ask, why saith our Apostle, if ye mortifie the deeds of the body, why saith he not, if ye mortifie the body? it may be thought he should rather have spoke of mortifying the body of corruption it self, than the deeds of it,

I answer, 1. The Apostle may thus express himself, because the deeds of corrupt nature are those we are sensible of, we are not sensible of the body of sin it self directly, but by some or other of its deeds, but for its lustings, affections, and motions we should not know it to be in us.

Secondly, the way to mortifie the body of sin it self, is to mortifie its deeds, we cannot come at it to give it a blow, but in its affections, and motions, and so far as the deeds of the body of sin are mortified, so far is it mortified. As break a mans head to pieces, or stop his breathing, and you kill his body.

If any say, rather the way to mortifie the deeds of the body is to mortifie the body it self, to mortifie the root is the best way to mortifie the fruit, then I answer, the Apostle intends that, that we mortifie the deeds of the body, by mortifying the body, corrupt nature it self which must be done, for if any could mortifie the deeds of the old man barely, the body of sin still remaining unsubdued, that would not avail.

Thirdly, It is by the mortification of the deeds of the body, that we know whether it be mortified, yea or no, as by the movings of the natural body, by the eyes, hands, and nostrils we know a man's body to be alive or dead.

Fourthly, the Apostle may hereby teach us we must fight against the body of sin in a particular distinct way, taking our aim now at this, and then at that member of it, working and motion of it, according to its stirring in us. Or perhaps the Apostle might choose to say the deeds of the body, because the body of sin it self will still abide in a great measure all our dayes here, but divers of the deeds of it may be even wholly mortified in this life, and particular motions, they may be quite mortified, the moving of this and that lust, at this and that time may be quite destroyed.

Q. 3. What is it to mortifie, kill and destroy the deeds of the body, and how is that to be done?

A. No one of us but hath a body of sin in him, as really as every one hath a body of flesh visible, wherein his soul dwelleth, so really hath every one an invisible body of sin dwelling in his soul, which body of sin hath had many deeds, lustings, evil motions, in time past; and it hath many still, and so still will it have while we are here, for it is even continually lustings, stirring one way or other. I shall

shall therefore, 1. speak somewhat concerning the mortifying the deeds of the body past. 2. Concerning the mortifying of the deeds of the body of sin, as to time present. 3. Concerning the mortifying thereof, with respect to time to come.

1. For the deeds of the body of sin past, those lustings, those evil affections, sinful motions, that heretofore you have had, they in a sense are to be mortified. How is that to be done? How shall they that are past be destroyed. *Ans.*

By a hearty confession before God, with Godly sorrow, and faith acted in Prayer, on the Word of God, and blood of Christ, for the pardon of them through his grace.

This is the way to mortifie any, and all the deeds of the body, that have been found with you in times past, you must get them forgiven, and then they will be mortified, they are as dead in Law, they are as if they had never been, they will not, and cannot be charged upon you. When a suit is commenced, a charge brought against any, and it's discharged, no more to be medled with, it is then mortified in Law; so when your sins are pardoned to you by God, they are then buried, they are blotted out, they are cast into the depths of the sea. Therefore, the way to get what's past mortified, is to get it remitted, taken off the file, to seek to have the book of Divine Justice cross't, where your debts and offences stand as fair written, till forgiven. And the way for that is, heartily to confess (so far as you may) before God, all the former stirrings and workings of your corruption, which have been in you, and which have shewn themselves in your conversations; if we confess, God will forgive, but then our confession, must be with contrition, brokenness of heart, and humiliation; and

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we must ad faith on the sufferings of Christ, and the promises of the Covenant, we must also beg the remission of our past sins through the grace of God in Christ. Do this in truth, so will all the deeds of your corrupt nature be done away by the hand of pardoning grace, and so will they be mortified, as Debts are, when the Debtor is acquitted. Which though it be not directly intended in my Text, yet is it implied, for without this, the deeds of the flesh present or to come will never be truly mortified; None have any corruption indeed subdued, unless they are pardoned and justified. Mortification of sin, is included in sanctification, and sanctification, is never without justification.

Nor ever did, will, or can any set upon the destroying the deeds of the flesh present and to come, unless they confess, and mourn for what's past, and sue out a pardon according to the Gospel. Therefore look to this, that you seek to have what's past forgiven, so as hath been express'd.

2. For the mortifying the deeds of the body as to time present.

This must be, or nothing will be done with respect to time to come. There must be a beginning, and setting upon the laying dead, present sinful motions.

If ye mortifie (saith my Text) it speaks in the present tense, If ye now stir up your selves in this work;

What is this to mortifie the deeds of the body, present? *A.* It is to put a stop to the movings of sin, so that they may cease, as the Psalmist, *Ps. 73. 15.* *If I say, I will speak thus,* (that is sinfully as before in the foregoing words) *behold, I should offend against the generation of thy children;* He found envy because of the prosperity of the wicked stirring in him, and discontent, because of his own afflicted

sted condition; whereupon he set himself to mortifie those lusts in the present motions thereof, and he did so, he stoppt their mouth. So when unbelief moved in him, *Ps. 77.* and caused him to begin to say, *will the Lord be favourable no more, hath he forgotten to be gracious?* he tells us he said this is my infirmity, *v. 10.* thus he put a bar against the working of his unbelief, so we should still mortifie every lusting, and motion of sin, as men mortifie a sore, or disease, by using all means, to put a stop to it, that it encrease, and spread not. We should not rest till corruption be silenced, and give over its solicitations, and if it will be stirring still, we should labour to weaken the strength of it as much as possible; so far as it's weakned, it's mortified, as the weaker our body groweth, the nearer it is to death, there is a degree of death in weakness.

But how shall we thus mortifie the present deeds of the flesh? *A.* In a few particulars at this time.

First, Keep an observing eye upon the body of sin, mind carefully, observe diligently, what deeds it brings forth, what motions it hath at this and that time; as in fight, they eye and mark every motion of the enemy. There are who though they have many and mighty workings of corruption, they are ignorant of them, or they little regard them, except in some more than ordinary case, but forasmuch as we have a body of sin that is very fruitful, we should still take good notice what fruit it doth yield, which way it moveth.

How shall we mortifie the things we are unacquainted with? How oft is it, that the body of sin works covetously? How oft that it moves proudly? How frequent that it lusteth enviously in this or that man? and he is not apprehensive, or sensible thereof, and then how is he like to do any thing towards



towards the killing its fruits, to bar its out-goings;

Secondly, When you perceive any rising or motion of corruption, it's good to consider what it is that giveth occasion thereto, or by what it is that it takes occasion, whether it be some object of sense, something you see, or hear, or feel, or something that you think of; whenever lust stirs, there is something which administ'reth occasion to it; or whereby it takes occasion, what that is, must be noted, and being known it must be avoided; If it be your looking on any thing, you must turn away your eye, if it be your hearing any thing, you must stop your ear thereto, as soon as may be, except it be such a thing as you are bound in duty to hear, for sin takes occasion sometimes by that which is good, even by the Word of God it self, as the Apostle saith, *Rom. 7. 11. Sin took occasion in him by the Commandment*, sin took occasion in those that heard Stephen Preach (though he spake in the Holy Ghost) *to fill them with madness* and cause them to stone him, *Acts 7. 54. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.* Sin took occasion oft in those that heard Christ to work the more enviously and maliciously against him; therefore I say, when any thing you hear stirs your corruption, turn away your ear, unless it be that which you ought to give ear to, and if it be any thing you are thinking of, that kindles any lust in you, by all means divert your thoughts to something else. (except also it be a thing whereof it is your duty to meditate, and then other means is to be used, or an other time more fit is to be taken for those thoughts) The same may be said of place, and company or any thing else, which awakens your sin, and calls it forth, put it away speedily, or turn from it, take away the fuel that the fire may go out;

as Christ saith, cut off your right hand, your right foot, pluck out your right eye, if it offend you; if it cause you to offend, if it draw out your corruption, divorce your selves, be sequestred from it, whatever it be, how dear, or near soever it be to you; and as Solomon saith, *look away from the wine, when it's red in the cup*, when thou beginnest to be so pleased with it, as to have thy appetite too much raised and set on edge by it.

3. When corruption any way acts in you, then should you call to mind something of the Word of God, which is most proper and fit, something that the Scripture speaks against it, or concerning the evil of it, or that which will follow upon it, if you give way thereto. This hath been, and will be found a very notable help in mortifying any present motion of sin, a seasonable remembrance of some suitable Scripture, hence saith the Apostle, *1 Cor. 10. 1. Moreover brethren, I would not have you ignorant, &c. v. 6. these things were our examples, to the intent we should not lust after evil things, as they also lusted, &c.* and oft when he speaks against any sin, he minds them of some Scripture saying, *Let your conversation be without covetousness, and be content with such things as ye have, (Heb. 13. 5. 6. for he hath said I will never leave thee, nor forsake thee, so that we may boldly say, the Lord is my helper and I will not fear what man shall do unto me. and Rom. 12. 19. Dearly beloved, avenge not your selves, rather give place unto wrath, for it is written vengeance is mine, and I will repay, saith the Lord, by which and other like places we are taught this, when we feel this or that lust moving in us, to call to mind, and give our selves seriously to ponder on some Scripture that hath an aptness for the quelling of it.*

Fourthly,

Fourthly, At all times when any evil affection breaks out, or lust bubbles up, thoughts concerning God are a great help to the subduing thereof, if they are with seriousness. It may be when *Joseph's* Mistress tempted him, he might at first find some stirring in himself not good, but he mortified it, by remembering God, for first he thought of God, e're he said, *how shall I do this, and sin against God.* God saith of those who are carried away by their lusts they have forgotten him, because the living, and prevailing of their sin ariseth from their forgetting him, *Jer. 13. 25. This is thy lot, the portion of thy measures from me, saith the Lord, because thou hast forgotten me, and trusted in falsehood; how came they to trust in falsehood, because they remembered not God and his faithfulness, Jer. 12. 15. Because my people have forgotten me, they have burnt incense vainly, and they have caused them to stumble in their wayes from the ancient paths, to walk in paths, in a way not cast up, to make their Land desolate, a perpetual hissing.*

Thoughts concerning Gods Majesty, loftiness; Almightyness, jealousy, omnipresence, or his filling Heaven and Earth, all places with his presence, his all-seeing eye, his holiness and other his properties and attributes are an excellent means to curb a lust, and give it a deadly wound, to quench the fiery motions of sin as with water. Find me a place said one when tempted where God sees not, or is not, then will I yeild. *Jam. 5. 9. Grudge not one against another brethren, lest ye be condemned, but how shall we stop our hearts when they begin to grudge against a brother, it follows, behold the Judge standeth at the door, as if he had said, remember, the holy just Lord is near, he seeth, he heareth, he stands at the door of your heart, and looks in, for its*  
always

always wide open to him, and he will judge righteous judgement, e're you are aware he'll be upon you, even now already he is at the door.

Fifthly, You should go to God, if it may be, especially if corruption stir very much, then it's exceeding good speedily to get alone, and fall down before the Lord, and spread thy heart before him, as *Hezekiah* did *Rabshechs* railing letter, and lament and say, behold Lord, see in mercy and pity to me, see what a heart I have, how it needs thy grace, see how my corrupt nature works; and so cry out for help as *Jehosaphat* when the *Assyrians* surrounded him, thinking it had been *Ahab's* Chariot, *2 Chron. 18. 31.* *Jehosaphat* cried out and the Lord helped him, and God moved them to depart from him; when we cannot get alone, and in all ordinary cases, it's good to lift up the heart to God, with an inward sigh and groan, heart sighs and groans have very much in them to mortifie a stirring, lively lust, when the soul sighs inwardly, O wretched man that I am, that sin thus remains, thus works in me, Lord deliver me. Some say every sigh fetcheth a drop of blood from the heart, I may say every hearty sigh fetcheth a drop of blood from the heart of sin, if it be for sin, but we must not only sigh because of the present working of corruption, and ask the death of that, but also sigh because of the spring whence the evil stream flows, and beg the drying up of that, the pulling up the root, and killing it, as well and more, than the destruction of the fruit.

Sixthly, Ever have this settled in thine heart, as a sure truth, when any sin stirs in thee, and lust flames, or burns, it is better to think thy self more guilty of it at that time than thou art, rather than less, to think thy self more guilty will hardly hurt thee, but to think thy self less guilty will harden thee,

thee, and make thee less active against thy sin. Yea, I should advise thee, that thou would'st look upon thy self as more guilty than thou seemest to thy self to be, at that time when thou art under the workings of this or that lust, for it's seldom or never, but a man under the strong motions of corruption, seems to himself less guilty than he is, because sin when working (especially) blinds a man's mind, puts out his eyes, or casts a mist before them, hence, if pride act outwardly in a man, others see it more than he himself, so a man's covetousness (ordinarily) appears more to others (if it vent it self) than to himself, so a man's anger, wrath, &c. As oft when men are drunk, or far gone in drink, they perceive it not, or nothing so much as others, who are sober, and look on them; a man in drink thinks himself sometimes, then best and most himself, when his wits are just upon being drowned. So is it with a man when he is as drunk with any lust; therefore still think in thy self when any lust is up in thee, that thou art more guilty than thou appearest to thy self, or fear it at least, that thy corruption works more strongly than thou art sensible of; this will further its mortification, by stirring thee up the more against it.

Seventhly, When sin kindles, or is stirred up in you, it's good to remember what thoughts you have had thereof formerly, when alone, and most serious, and nearest to God, humbling your selves before him, for usually our thoughts of sin differ much, when we are under its present workings, actually now captivated by it, from what they are of it, at such times, when we are serious, when near God, when humbling our selves in his sight, therefore we should endeavour to keep the thoughts, then we have of our sin, fresh in our minds, and to recall them when sin renews its assaults.

It's

It's good also to remember, the former ill fruits and sad effect of such a sin as now works, when heretofore it hath got the upper hand of us : as experience of God's goodness, mercy, faithfulness and power works hope, so experience, if well thought of and considered, of the mischievousness, folly, and hurtfulness of sin in its former issuings forth, worketh shame, fear, hatred, whereby the consideration thereof, tends much to the mortification of it, in its present acting.

Father, it is very useful to think, how such a sin which at this or that time you feel rising, stirring in you, hath look'd in your eye, when you have seen it breaking forth in another; how have you then dislik'd it? what thoughts have you had of it? how have you spoken against it? yea, perhaps I may say, what indignation did you shew against it, at such and such a time? remember these things; for though sin be the same, of the same nature in all, we naturally are prone to conceit otherwise, and to imagine such a sin in our selves, is not so bad as it appears to us when we see it in another.

Moreover, your former purposes, promises, resolutions against your sin should not be forgotten, but be duly weighed. But, not to add more.

Lastly, Have this persuasion fixed firmly, and deeply rooted in your heart, the sooner you step back in an evil way, the better, and that it is a matter of great danger to go forward therein; when corruption is up, and we are in the hands of a lust, thoughts many times come in from Satan and Sin, as if we had as good go forward, as there is a Proverb, over shoes, over boots, being gone so far as good venter further, it's all one, at least we may take some steps more in that dirty path, but this thought is very naughty, exceeding evil, and strengthens

thensin. Shall a man think because I have stumbled, I'll throw my self down, because I have sip'd poyson, I'll drink a full draught, or I'll sip yet again, because I am fallen into the water, I had as good dig in over head and ears, because I have run somewhat in debt, I'll run more, and more. *Prov. 17. 14. the beginning of strife, is as when a man leaveth out water, therefore leaveth off contention before it be medled with;* thus it is as to any sin, it's as the letting out of water, which the sooner it's stop'd the better, for if it begin to break thorow the bank, you know not when it will be turn'd back, and the longer in hath its course through this or that place, the harder it is to turn it, and the wider the breach will be. Therefore ever think it's best to leave off sin quickly, the sooner, the better. That also which Solomon saith of the lips of a fool is true of every lust, if not timely stop'd, *Ecc. 10. 12, 13. the lips of a fool will swallow up himself, the beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness.* And that of the Apostle James may be remembered, *Jam. 1. 15. therefore have this alwayes in thy heart as a rule of wisdom, stop back speedily in a bad way.* Solomon (you may remember) brings in the sluggard saying, *a little more sleep, a little more slumber, a little more folding of the hands to sleep;* to whom he giveth this answer, *so shall thy poverty come as an armed man, &c.* So, when thou sayest of any sin, a little more, a little more, a few steps more, one step, and another step more, thus will thy misery, thy shame and sorrow come as an armed man unavoidably. We also read, he that loveth his Son chasteneth him sometimes, for he that loveth his soul, and hateth his sin, will smite head against it, and seek it's ruine: beimes. It's easier to kill a thing that's young, as a young Serpent,



Serpent, a young Lyon, than one that's grown and great.

For the deeds of the flesh, the affections, or motions of the body of sin with respect to time to come.

To mortifie these is to prevent them wholly so far as we can, and to endeavour that those which will be, may be as few, and as weak as possible, for which purpose, I shall at this time give you only six or seven short rules.

First, Fear thy self, fear least this, and that lust or corruption break forth in thee; *Prov. 28. 14. Blessed is the man, that feareth alway, but he that hardeneth his heart, shall fall into evil.* That is, blessed is he that feareth himself alway, that fears least he be overtaken with evil, carried away by sin, why is that man blessed? A. because he doth not harden his heart, and so shall not fall into mischief, as the following words teach; but he that hardeneth his heart shall fall into mischief; he that feareth alwayes is not self confident, but watchful, and wary, circumpect, and careful, and so he will be kept from those transgressions others fall into, therefore he is truly wise; *Prov. 14. 16. A wise man feareth, and departeth from evil;* the Scripture knows and owns no other as a wise man, but such a one, who fears himself lest he sin, and feareth God, so as to watch against sin.

Wherefore fear thou, do so, as to former iniquities which have prevailed in thee; consider how often thou hast offended so and so, consider how subject thou art in thy self to transgress, consider how watchful Satan is to cause thee to transgress, so fear lest, as it hath been, it be again. Yea, fear thy self as to those evils which hitherto thou hast seldom or not at all been overtaken with; Though

thou beest as good a Disciple as Peter thou should'st fear lest some time or other thou deny thy Lord and Master; though thou be as Patient as Job, thou should'st fear lest under some notable tryal that may come, thou shew great impatience; though thou art as meek as Moses, thou should'st fear, lest thou be overtaken with unadvisedness, and sinful anger; though thou art or wert as Righteous as Lot, as holy as David, thou should'st fear, lest thou be captivated by such corruptions as they were; though thou wert as strong in faith as Abraham, thou would'st have reason to fear the prevailing of unbelief; and no doubt one great end, why the miscarriages of those and other good men are recorded, is to keep all, even the best, fearful of themselves, watchful and careful, while they live in this evil world.

Secondly, Store your minds with the principal Scriptures against the several deeds of the flesh, *Jer. 23. 29. is not my word, like the fire, (saith the Lord) and like the hammer that breaketh the rock in pieces?* Yes, God's Word, is like the fire, and like the hammer, that breaketh the rock in pieces; so thou shalt find it to be to thy corruptions if thou make a right use thereof; chiefly should you treasure up in your hearts Scriptures relating to those sins, whereto you are more especially inclined, either by constitution, calling, education, custom, or some temptation.

Whatever thou readest, or hearest against any such deed of the flesh, lay it up, take it home to thy self, and apply it to thine own sin, principally labour to retain, and oft think of that which at any time thou hast found, or findest most to work upon thee, for one word, worketh most upon one temper, another word, upon another temper most, and that which hath at any time done you good,

or affected you, is more likely to prevail with you ; and keep you from such a sin for time to come.

Thirdly, Seek to the Lord to help thee, not only as to the present, but with respect to hereafter, and seek earnestly, seek as for thy life, as thou would'st beg to be kept from Thieves, and Robbers, and Murderers, lying in wait for thee. Be sure also to trust in God for his preservation, his keeping thee from all evil deeds, as thou would'st trust in the Lord to be kept from the arrows of the Pestilence, in a very hot time of the sickness, or from a great storm, in the mid'st of the rocks ; but let your trust in God be upon the account of his Word, such and such promises as he hath made for the keeping his people, and the subduing their iniquities. As *Jehoshaphat* exhorted the people, *2 Chron. 20. 20.* *Jehoshaphat stood, and said, Hear me, O Judah, and ye Inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established, believe his Prophets (that is believe in him because of his Word spoken by his Prophets) so shall ye prosper ; thus do ye, O Christians, so shall ye prosper in this blessed work of mortifying your sins.*

Fourthly, When thou seest any one fall into sin, bless not thy self, as if thou wert in thy self better than he, nor despise him, nor revile him, these things are themselves from the flesh, fruits of corruption, and they will harden thee, and they will provoke the Lord to leave thee to the like or worse. Above all, take heed that thy heart be never secretly glad of another's falling, as sometimes the heart of some is, either because they desire their shame, whom they see to sin, or because they think themselves commended by the fall of others. But let us ever remember when we see others sin, to bless God, God who keeps us from doing the same things.

things, and let's pity those who sin, as we pity such who are carried captive by some cruel enemy, or such who are besides themselves, and therefore hurt, and wound themselves; Let's also pray much for those that sin, and let's by the sin of others take occasion to humble our selves for the corruption of our nature; as that good man, who saw no man so bad, but he would say such a one am I, as bad by nature. And as that father who seeing one fall, would say, he to day, and I to morrow.

Fifthly, Consider well before hand what temptations you are like to meet with for the stirring up any sin in you, and do what you may to prevent them. As whatever may cause any sickness in your bodies, so far as you can, and know it, you by all means avoid it, so, and much more (if more can be) you should avoid whatever may excite or draw forth any lust in you. When a man takes no care of himself, but heats, and cools, eats any thing, drinks unreasonably, as when he's very hot, throws off his cloaths without any regard to the season, or the like; will you wonder if he be sick? so when a man takes no care of his soul, when he goes into and continues in any Company, runs himself without heed into any Company, upon occasions of sin, needlessly doing things which stir up corruption; No wonder if he abound in deeds of the body.

Sixthly, When thou goest about any work, into any Company, use thy self to think what sin thou art most like to be tempted to, where Satan is most like to get in, or on what he most probably will take hold, and fore-arm thy self, by some suitable thoughts, and serious arguments, particularly praying against that sin thou art like to be drawn to, or to have stirred up in thee.

And be sure to be alwayes well employed, about some lawful profitable thing, either advantageous

to thy self or others, diligence in good, is a good help to mortifie sin,

Lastly, Look upon the greatest friends of thy sin as the worst enemies of thy soul, which it is sure they are, for Satan is the greatest friend of thy corruption, and the worst enemy of thy soul; ever also look on the greatest enemies of thy sin, as the best friends of thy soul, as thou hast reason, for God and Christ are the greatest enemies of all to thy sin, and they are the best friends of all to thy soul, therefore the more any one is a friend to thy sin, the worse enemy he is to thy soul, and the more any one is an enemy to thy sin, the better friend he is to thy soul; do thou so account, be so perswaded, this will help to the mortifying thy sin, for it will keep thine ear open to reproof, and make way for the sinking of wholsom words into thine heart, whereas if thou thinkest, he that hates thy sin, hates thee (which is too ordinary) and he that flatters and humors thee in thy evil affections and so is a friend to them, loves thee, this will keep thy sin alive, and nourish it greatly, for it will cause thee to give ear to those things that will feed thy corruption. Much more might have been said, and more may be spoken afterward, let thus much suffice at present.

Sermon 4.

Q. 4. **W**hy is it a necessary duty to mortifie the deeds of the body?

A. It is most manifest that this is a necessary duty, that there is an Absolute necessity lying upon us all, and upon me, and thee, every one of you; not

only because it is commanded, but it is necessary in  
itself, and for our own good; It is necessary that  
we may escape death, for if we do not mortifie the  
deeds of the flesh, we shall live after the flesh, and  
so dye at last. They say a Crocodile and a man  
seldom meet, but one of them dyeth for it, if the  
man kill not the Crocodile, the Crocodile will kill  
the man, This is true of every deed of the body of  
sin, either a man must kill it, or he will be killed  
by it, kill, or be killed, is most true as to all sin.  
The words I am upon, teach, this is necessary to  
life, and that must be, if it be necessary to the escap-  
ing death.

But to evince this by some particulars.

First, Is it not necessary that a deadly disease be  
mortified? you know it is, it will mortifie if it be  
not mortified, but sin is the disease of the soul, and  
it's deadly, as the Apostle James saith, *when it's  
finished it brings forth death*, and as the Apostle  
Paul saith, *it brings forth fruit unto death*. No di-  
sease whatever more deadly to the body, than every  
unmortified deed of the flesh is to the soul; a bodily  
disease hurts not the soul, but an unmortified lust  
hurts soul and body with the greatest hurt, is it not  
necessary then to be mortified? or is it not necessa-  
ry that a mortal enemy that's near a man be slain if  
possible, there being no other way to avoid death  
by his hands, but to lay him dead at ones feet? a  
much more is it necessary to destroy our sins, there  
being no other way to escape death by them, or no  
way effectual without this, and no enemy hurtful as  
our lusts unsubdued are. It is indeed only sin un-  
mortified that can do us any hurt, real, or abiding  
hurt, the world could not mischief us, Satan could  
not prejudice us, were all our lusts laid dead, as  
they should be; therefore well said one of the Mar-

ys, in a letter to his Wife, be alwayes an enemy to the world, and to the Devil, but especially, to your own flesh, your own corruption. But we lye open to the malice of all enemies, if any sin be suffered to live in us; a lust unmortified is as an open door to let Satan into our souls, it gives him hold of us, it is as dry tinder whereby we may presently be set on fire, or as a Barrel of Gun-powder (as I may say) within us, whereby he may come and blow us up. If we mortifie our sins, then do we mortifie the world, and Satan in their power over us, but if we do not, then will the world be our Master, and Satan will be Lord over us.

Secondly, Is it not necessary that we love God, and Christ, and his Commandments, and our own souls, and one another; but we love none of these, unless we mortifie the deeds of the body, we love not God, because he hates those Deeds, he is dishonored by them, offended, and provoked, and his Spirit is grieved and quenched thereby, *Jam. 4. 4. the friendship of the world is enmity to God, whosoever therefore will be a friend of the world, is the enemy of God,* so as to every deed of the flesh, the friendship thereof is enmity to God, whosoever therefore is a friend thereof, is an enemy of God,

Nor do we love Christ, because the deeds of the body put him to death; and are quite contrary to the deeds which he did, *If ye love me,* saith Christ, *keep my Commandments,* and if we keep his Commandments, we must needs break the Commandments of sin, and so mortifie the deeds of the body.

Nor do we love the Commandments of God and Christ, because all sinful deeds are directly opposite thereto, and this is one of the Lords Commandments; that we mortifie our sins, yea every Commandment implieth this, in that we can keep no Command



Command truly, heartily, unless our lusts are mortified,

¶ Nor do we love our own souls, because all the deeds of the body, *war against it*, and are destructive to it, to let sin live quietly in us, is too plainly to hate our souls, for it is to give entertainment to the enemy, the worst enemy of them. *Prov. 29. 24. he that is partner with a Thief, hateth his own soul; he beareth cursing, and bewrayeth it not;* so doth he hate his own soul, who hath this and that lust stirring in him, and destroyeth it not.

¶ Nor do we love, or can we love one another in truth, for true love only groweth in a pure heart, hence it's said, *1 Pet. 1. 22. Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another, with a pure heart fervently;* But no heart purity, except the corruptions of the heart be slain, *Jam. 4. 1. from whence come wars, and fightings among you, (he meaneth quarrels, strifes, and contentions which are caused by want of love) come they not (saith he) even of your lusts, that war in your members?* Yes, thence it's sure they come, there would be no wars nor fightings of any kind, but for the lusts that are in men, and whence is it that mens lusts do cause any such things but because they are not mortified?

¶ Thirdly, Let me ask, is it not necessary that we hate our corruptions? either we must hate them or we shall love them, but we do not hate them in good earnest, with a right hatred, except we seek the mortification of them, no hatred of sin is true and right which is not deadly, which doth not carry us forth in endeavours to trample it dead under our feet, to crucifie it, and let out it's heart blood. As when *Cain* hated his brother, he *killed him*, all heart

heart hatred inclines a man to with, and if it may be to seek the death of its object. Hence we read 1 Job. 3. 15 *who so hateth his brother is a Murderer, and ye know that no Murderer hath eternal life abiding in him.*

Fourthly, Is it not necessary that we escape condemnation in the day of judgment? but this we cannot unless we mortifie the deeds of the body, for the Scripture assures us in that day the Lord will render to every one according to his deeds, Rom. 2. 5, 6. *Now is the day of salvation, now is the accepted time,* 2 Cor. 6. 2. but yet after a little while there will be a day of wrath, and revelation of the righteous judgment of God, and then, O then, even then, will the Lord God himself, render to every one of us according to our deeds; but what are our deeds? A. The deeds of the body of sin are our deeds: if we mortifie them not, for then we allow them, as they say the receiver is as bad as the thief, so, if we entertain and give way to the lustings, and out-goings of corrupt nature, we make our selves even as bad as it, we are as guilty as the old man the body of sin is, they are as partners with their corruption, who seek not its destruction, therefore according to all the deeds of our corruption will the Lord render to us in that day if we mortifie them not, but, O! Alas! what a recompense? what wo? what sore punishment? when God, even the most High and Almighty one himself; and that in the day of wrath; shall render to a poor creature, a miserable man, according to all the lusts, and lustings of sin, all the members, and motions, and works of the body of sin in him.

Fifthly, Is it not necessary that we perform acceptable service to God? This will not be, cannot be, that we serve or worship God, so that, what we do,

do, should be accepted of him, unless we mortifie the affections and motions of sin within us, for our iniquities if not subdued will defile all we do, so that it will be loathsome and abominable to God, our lusts if suffered to live in us, will either quite draw us off from serving God, or they will mortifie all our services, they will make them as dead services, altogether odious and hateful to the Lord, Isa. i. 11, 12, &c. *To what purpose is the multitude of your sacrifices unto me, saith the Lord, &c. bring no more vain oblations, Incense is an abomination to me, the new Moons and Sabbaths, the calling of Assemblies I cannot away with, it is iniquity, the solemn meeting. Your new Moons, and your appointed Feasts my soul hateth; they are a trouble unto me, I am weary to hear them. Why? because their lusts were unmortified, therefore it's said, v. 16. Wash ye, make you clean, put away the evil of your doings, from before mine eyes, cease to do evil. And no wonder, for if our lusts are let alone, and entertained as friends, not dealt with as enemies, then are not our hearts upright with God, we are no better than Hypocrites in all that we do. Corruption living and prevailing keeps our hearts from God, it fetters, imprisoneth, and shackles our souls that they cannot follow after God. Every lust, any one sin not mortified, it doth bind a man hand and foot, as to any right performance to God; so it will be most just for Christ to say to all whose sins are not mortified (as he foretells us he will say) *Take them, bind them hand and foot, and cast them into outer darkness*; because they suffered themselves, as if Christ should say, to be taken and bound hand and foot by their corruptions, And would not endeavour by destroying them, to set themselves at liberty, that they might walk in the light, therefore,*

take

take them you Executioners of my wrath, take them, and bind them, hand and foot, and cast them into outer darkness.

Sixthly, Let me add but this, is it not necessary that we should have Communion with God, fellowship with the Father, and with his Son Jesus Christ? but how shall this be? sure our sins must first be mortified, because the Father is most holy, and the Son is most holy; should God grant us Communion with himself, while any of our corruptions are harboured, and not wounded, not brought under, but have dominion in us, he must have fellowship with them, even with our sins, which is impossible, 2 Cor. 6. 14, 15. *What fellowship hath righteousness, with unrighteousness? and what Communion hath light with darkness? and what Concord hath Christ with Belial?*

We are exhorted to have no fellowship with the unfruitful works of darkness, but we have fellowship with the deeds of the body of sin, if we comply with them, and mortifie them not, and we thereby have Communion with Satan; It is as sure some have Communion with Satan in this world, as it is that some have fellowship with God, and who are they who have Communion with Satan, but such whose hearts are in league with their sins, therefore such can have no fellowship with God, nor can it be that God should draw nigh to them in a way of Communion. So then, I need say no more, it abundantly appears it is necessary, of exceeding great necessity that we do mortifie the deeds of the body.

Q. 5. Why is this to be done constantly?

A. This is a duty and work about which we must be conversant, wherein we must be exercised continually, all the dayes of our life, therefore the Apostle saith if ye mortifie, nor if ye have mortified, noting to us, that this is a business we are daily, all our life long, to be employed in. And the reasons hereof are manifest.

First,

First, Because (as hath before been said) the body of sin continueth in all, while their natural visible body liveth in this world, the Apostle Paul himself complains, and cryeth out because of *this body of death*, of sin which is as death, and this body of sin is still bringing forth low grapes, vile fruit, there are new lussings of corruption every day, hence we read, *the flesh lusteth against the spirit*, that is constantly, daily, and *Jam. 4. 3. the spirit that is in us lusteth to envy*, so it lusteth to worldliness, to discontent, impatience, pride, wrath, &c. Therefore we must constantly keep warring against our sin, its motions are still renewed, therefore we must still renew our blows, our opposition, our endeavour for their mortification, or if fire break forth, and it be hearen in, or quenched, yet so that it is still burning, still flaming and issuing forth again, then there is great need, why there should be still endeavours to extinguish it. But the bare continuance, and constant working of corruption is not all.

Secondly, Satan is still endeavouring to quicken the deeds of the body, he is still seeking to stir up this and the other lust in us, to ingender, hatch, or beget new sinful motions in us, in our corrupt nature. The body of sin, is (as I may call it) Satan's daughter, yet harlot, he is still doing all he can to cause new births, to make corruption fruitful, therefore we should still be mortifying our sins, or we give him encouragement, we yield to him, if one be endeavouring still to burn down your house, your city, had you not need still to stand ready with water, and whenever any flame appears, to bestir your selves.

Thirdly, What ever arguments or reasons there are, why we should begin, and at any time mortifie the

the deeds of corruption, the same arguments, the same reasons there are, why we should continue, and hold on in so doing; our lusts are still the same in their own nature at one time, as at another, God abhors them alwayes alike, they are still as contrary to him, as full of enmity to our souls, the lossings of sin at all times deserve death, and have a tendency to bring us unto death; so in all other respects, we have the same motives to quicken us in the carrying on this holy war.

Fourthly, they who have begun to seek the death of their sins, have more reason to go forward even than they had to begin, hast thou begun to destroy the viperous brood of lusts in thy soul, reason enough thou hadst to begin, and wo had been to thee, if thou hadst never begun to destroy these Vermin, Serpents, and much worse, but yet thou having begun, hast more reason to go on, and continue destroying them while thou liv'st. For,

First, The more thou hast done, the less thou hast to do, if thou holdest on, or the more thou hast done, the more easie will it be for thee to go forward, in so doing, every work is hardest at first, and so is this; the longer the Souldier hath been in the war and the more execution he hath done, the better may he hold on in his warfare, and ordinarily the more is he encouraged, the more resolute and courageous is he, as also the more able, old Souldiers are look'd upon as the best.

Secondly, The longer thou hast been occupied or busied in this work, the less while hast thou to sweat in it, Rom. 13. 11. *Knowing the times, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.* So the utter destruction of our sin, is nearer than when we began to make war upon it, so long as thou hast been

been mortifying thy lusts, so much shorter thy life, and therefore the life of thy lusts also, thy end, and therefore their end, is so much the nearer, and thou art so much the nearer heaven where thou shalt have no more such work to do, where thou shalt neither have any sinful lusting, nor any sin remaining in thee.

Thirdly, To give over, having begun, is a heinous crime, a greater evil than to have never begun; he that never listeth himself, or never marcheth forth, offends less than he that doth, and runs from his Colours, or returns before the fight be ended, (unless his Captain send him back, which the Captain of our salvation never doth any) but in this spiritual warfare it's yet much worse, for he that desisteth, who holds his hand, he (as it were) enters into a new league, and makes a new composition with his sin, and that after light and conviction, for none begin, but such who are enlightened, and convinced, which aggravates greatly their Compliance with their sin, *He mortifieth his convictions, who sleeps not on in mortifying his corruptions.* Yea, if thou yieldest thy self after resistance made against thy sin, to be carried down the stream, thou dost then resist the Spirit, for that it was that put thee on at first to strike at and attempt the death of thy lusts.

Fourthly, Thou wilt lose all thy former labour, and endeavour, and worse than lose it,

Lose it it's sure thou wilt, for thou wilt be overcome by thy sins, he that doth his utmost, may be and is sometimes captivated, as the Apostle saith he was by sin, but they who lay down their Arms, or stand still, will be quite conquered; as suppose an Enemy scale the Walls of a City, if those within only knock down and kill for a while those who seek



to enter, and don't continue to stay; while there are more and more still powred in upon them, notwithstanding all that have been slain, the City will soon be taken, mastered, and brought under the Enemies power; So it is here, and if any are quite overcome by their corruptions, they will perish by them, notwithstanding any former conquest gained against, or over them. Though thou hast mortified a 100 and a 100 lustings of the flesh, though thou hast kept under thy sins never so long, if after all, thou sittest still, they'l become thy Master, and they'l strangle thy soul, they'l stab thee to thy heart, and carry thee to perdition.

So will all thy former pains and warring be lost, be as if it had not been. Yea, I say, it will be worse than lost, for thy corruption will grow the more violent, as a stream that's stop'd a while; thy lusts will become the more furious, as an Enemy that hath been oft beaten, and at length gets the upper hand, he is the worse he's the more cruel. And God will punish the more sorely, all who don't continue but let fall, the war against their lusts. If any think this not true, but shall bless themselves in what's past, and grow secure, slothful, careless and take their ease, giving their corruption leave even to work as it will, and putting themselves under the feet of their flesh; let such read (and reading tremble) those words of the Apostle Peter in his 2 Epistle, 2. Chap. 19 and 20 v. while they promise others liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage, for if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning, the more a dead-

ly disease is medled with, if after it be let alone and prevail it will kill the sooner. But I pass to the Application.

*Uses.*

*use 1.* It is a great mistake if thou O soul think-  
est thy condition good who hast not as yet begun this  
work, who hast not as yet struck one stroke in it,  
who hast not to this day given thy lusts one blow,  
but hast suffered them to live quietly and peaceably  
in thee, without any disturbance, or opposition.  
Know thou, thy condition is not good, for thou hast  
not yet begun to do that which is necessary to be  
done. Or if any one have begun and given over,  
(be it through weariness, laziness, wordliness, or  
carelessness) let such know, this speaks ill concern-  
ing them; It may be the time was when thou didst  
bestir thy self against thy sin, but now though thy  
sin stir mightily in thee, thou movest not against it,  
thou art taken as with the dead Palsie, or Lethargy,  
thou stirrest not, makest no head against thy cor-  
ruption, or thou art as retired out of the field, and  
layest the reins on the neck of thy lusts; thou didst  
seek to cut down, and destroy these Briars and  
Thorns, but now thou letst them grow, believe it  
this is a black mark and character upon thee, look  
upon thy self, see thy self mark'd with it, consider  
what it portends, or presageth; It at least gives  
cause to suspect thy condition, to fear that God in-  
tends not to save thee, yea, be zealous and repent,  
awake, and fight against those enemies within thee,  
or they will destroy thee, the Sword of destruction  
hangs over thy head, thou art in the hands of thine  
enemies which thirst for thy blood.

*use 2.* The way of life and happiness is not an  
easie way wherein one can walk lazily, asleep,  
without care, labour, pains and industry, for, be  
that

that attains happiness must still be fighting, warring, killing and slaying many great, and potent enemies, strong lusts, and corruptions, a numerous issue of evil motions, which sure, is no easie matter to do. Had a man only one lust to grapple with, it were no easie thing to keep it under, how then can it be easie to subdue many evil affections? many there are in every one, all which must be mortified; Therefore the Apostle saith not, if ye *mortifie* this or that deed, but *the deeds of the body*, that is, all of them though many.

God said to *Adam* when he had sinned, *in sorrow shalt thou eat of the ground all the dayes of thy life, thorns also and thistles shall it bring forth, in the sweat of thy face shalt thou eat bread till thou return to the ground.* The earth it's bringing forth thorns and thistles seems to be spoken as one reason, why *Adam's* life, should be a life of sorrow and labour, and this is one thing that makes the life of a husband-man laborious and painful, when their ground is still bringing forth thorns and thistles or such like things, which must be destroyed time after time. It's sure this makes the life of a Christian, one that is truly set, and bent heaven-ward, full of trouble and labour, he hath lustings within, far worse than briars and thorns, more hard to be subdued, and yet more necessary to be mortified. By this then (for one thing) it may be known that many people are not in the way to heaven (because they live (as to all spiritual soul work) a lazy, slothful life, sure such are not wont daily to mortifie the deeds of the body; therefore are they not such who walk in the way of life, unless we shall think (which Scripture permits not) that they have a priviledge above all others, to be quite freed from the body of sin, which if they had, they would be more favoured than any

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man

man ever was in this life. What a work have we with a disease when it gets rooted in our bodies, what pains, what means, Purgings, Sweating, Bleeding? and what time e're we can get it mortified? much more difficult to get a lust subdued, which is natural, which was in the seed of it, bred and born in us. Is it not hard work to deal with a strong enemy, who hath got into the heart of the Country, who hath divers strong holds, and is oft falling forth?

*Use 3.* Doleful, and next dore to desperate is their case, who are so far from mortifying the deeds of the body, that they nourish and cherish them, they help and quicken them, they make provision for the flesh, which the Apostle warns us not to do, *Rom. 13. last, Make no provision for the flesh*, but some even make all provision for it, they feed their corruptions, they stir up their lusts, by giving themselves to think of those things that tend thereto, by running upon occasions of sin, venturing boldly upon manifest temptations, by their excessive using the good creatures of God, and other wayes, *Jam. 5. 5. they live in pleasure, and nourish their hearts as in a day of slaughter*, they so live, that they make the body of sin in them exceeding strong and lusty, plump, and fat, and accordingly its deeds are the more numerous, gross, and notorious, as the most strong and lusty people have commonly the strongest, and lustiest Children. Sad is their case, who do not mortifie their lusts, exceeding sad then, sad with a witness, is their case, their condition who do the contrary, when their flesh lusteth, they heap fuel on the fire, and if corruption stir not of its own accord, they venture to call it forth, as if they should (like mad men) call to their worst most inveterate enemies to come and hack and hew them, cut their throats, or stab them through the heart. *use*

*Use 4.* Be not you discouraged, who are daily exercised in this work of mortifying your sins; though you can't at present quite win the field, and drive your enemies out, but they are still rallying their forces and assaulting you, yet while you keep combating, and beating them down, be not discouraged; because this is a work not to be issued, till you have finished your course. It is not therefore to be expected, that you should so subdue your corruption as no more to be troubled with it, while you are in this evil world.

*Use 5.* Hinder not one another, but rather, as you may, help each other in this work, because it is so necessary to be done; do nothing (so far as you can help it) that will stir up corruption in another, but do what in you lyeth to prevent, and stop the workings of sin in those with whom you live, walk and converse. It is too common a thing, and a great evil among men, they blow up sin in one another, they stir up lust in one another, and strengthen one the other in evil, by ill counsel, enticement, and perswasion, or by some vain naughty discourse, or by provoking and vexing, or by ill example, by laying stumbling blocks, &c. be you ware of all such things;

And whenever you see any under the working of any sin, so speak, so walk, so carry it towards them, that you may be helpful to them in the mortifying thereof, for this purpose remember these counsels, and such like, *Gal. 5. 26. Let us not be desirous of vainglory, provoking one another, envying one another. 1 Cor. 8. 9. take heed lest by any means, your liberty become a stumbling block to them that are weak. Rom. 12. 21. Overcome evil with good. 1 Thess. 5. 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded,*

*be patient toward all men, &c.*  
Use 6. Consider and try each one as to himself,  
do you indeed mortifie the Deeds of the body?

You may here take notice of four or five things;  
First, The Apostle saith not, if ye mortifie your  
selves; a man may himself in his natural visible  
body be mortified, and yet his sins not be mortified,  
some have made away with themselves, but they  
carried their lusts away with them, as *Ahitophel*,  
and *Judas*; some have macerated themselves, almost  
starved themselves, yet the body of sin and the  
deeds thereof, have been fat and flourishing, they  
have put themselves to much suffering, and yet their  
lusts have lived still, and some are much mortified  
in their outward man, by great afflictions, by old  
age, yet their sinful affections have had no wound  
thereby, though perhaps through the weakness of  
their bodies, some of them have not so much ap-  
peared, as they were wont. Yet in some cases,  
keeping under the body is a helpful means to the  
subduing of lust, (so be it, it be not in a supersti-  
tious way) hence that, *1 Cor. 9. 27. I keep under my  
body and bring it into subjection, lest that by any  
means when I have preached to others, I myself  
should be a cast away.*

Secondly, The Apostle speaks not of mortifying  
your temptations to sin, (though these are to be  
avoided) a man may not have those temptations  
which he had, his temptations may be as mortified,  
removed, and yet his corruptions be the same; as  
the sea is the same in a storm and in a calm, when  
the wind is still, that is still, but the nature of the  
sea is not changed; so a mans corruption may not  
work as it did, though it be the same that it was,  
because he is not tempted as he was.

Thirdly,

Thirdly, The Apostle speaks not of hiding, covering and cloaking the deeds of the flesh, so that they should not appear to men, this may be, a mans sins may be hid, and yet be as and more lively in him, than when they did shew themselves; *Abalom* hid his malice against his brother *Amnon*, but it lived and increased in him all the while; the Scribes and Pharisees covered their malice against Christ, when they came to him and gave him good words, but never more malicious than at that very time; so *Judas* cloaked his coverousness; the truth is, this hiding and cloaking sin, is a great deed of the flesh, it is Hypocrisie; a Hypocrite through his shews and pretences may seem to others, yea and to himself, (for many Hypocrites deceive themselves) to have his lusts in a great degree destroyed, and yet they have as much and more life than ever.

Fourthly, The Apostle saith not, if ye restrain, hold, or stop the working of sin, this may also be, corruption may be a while restrained, through afflictions, conviction, common workings, and yet be far from any degree of death, as *Saul's* envy was restrained, and stop'd, insomuch that he ceased his pursuing *David*, yet his heart was full of envy still.

Fifthly, The Apostle speaks not of changing the deeds of the body one for another, as Prodigality for coverousness, open prophaneſs for formality, or the like, this oft is, a man steps out of one dirty path into another, he leaves one way of death, and walks in another, but so that he is never the nearer life, because, though his sin be changed, it's not mortified. These things might have been enlarged, but I have only hinted them, yet are they worthy of great consideration, it's not said if ye mortifie yourselves, nor if ye mortifie your temptations, or they



be mortified, nor if ye cover and cloak your sins, nor if ye restrain and stop your lusts in their workings, nor if you change your corruptions one for another, but if you mortifie your iniquities, if you kill, and truly destroy the deeds of the body of sin; it is this, and nothing less than this, the actual real slaying our lustings, and lusts, that is necessarily required to life.

See then that you mistake nor, search, examine, prove your selves concerning this, is it so that ye do actually truly kill, slay your sins, take away their very life? are you really bent in your hearts to this work, and intent upon this business?

Q. How shall we know that?

A. 1. If so, you make use of all means you know or hear of, in seeking the mortification of the deeds of the flesh. If men seek to kill any hurtful creature, to destroy an enemy, they not only do something, but every thing they know or are told may conduce thereto till their design be accomplish'd. If one means do not do, they use another, and another, till there be no more that they can do. So you use all means to destroy the deeds of sin in you, there is no one thing, you know, or are told that is a good lawfull means for the ruining the lustings of the flesh, but you give your selves to the practise thereof; yea, you are inquisitive still, what is yet to be done, as that young man said to Christ, *What lack I yet*, so you say, what is more to be done for the slaying my sin. And you have a readiness to embrace any direction, that from Scripture, or good and warrantable experience you may be acquainted with. Yea, it is no small joy and delight to you to hear how you may overcome your iniquities; if you hear any thing you before have not known, or taken notice of, it is to you as if you heard some means to cure a sore and deadly disease.

Secondly,

Secondly; You endeavour to mortifie inward secret sins, as really, as cordially as outward open sins, those which are known only to God, as well, and as much as those which are manifest in the sight of men. And you do follow every sin to its natural seat, to your heart, and there seek to destroy it, as men that follow their enemies to their doors, and seek to ruine them there where they dwell, or are entrench'd, so you follow your corruptions, and do your utmost to destroy them, not only in their appearances abroad, but within, where they dwell and lodge.

Thirdly, You search after your sins, not being content your selves to mortifie those you know, but you enquire, and look without, and within, and round about, whether there be not some that you know not, as one who in war searcheth after his enemies, to find out those that hide themselves in the hedges, behind the bushes, among the trees, or in any secret place. It's said of ungodly men they make a diligent search after the sins of those they bare ill will to, *Pf. 64. 6. they search out iniquities, they accomplish a diligent search.* So a gracious soul, who hates his sins with a perfect deadly hatred, he searcheth out his own iniquities, he accomplisheth (not only begins, but goes through stich with) a diligent search; divers sins lye secret, so deep, and stick so close they are not easily to be perceived, therefore one whose heart is truly stirred in holy zeal against his sins, he searcheth narrowly, diligently, (as that woman Christ speaks of for her lost groat) that he may come to the knowledge of them, in order to their mortification.

Fourthly, If you are engaged with your whole soul in this work, then you do get ground upon the deeds of the flesh, they are really weakened, and impaired

impaired (as the house of *Saul* before *David*) right endeavours wherein the whole soul is employed are not in vain, if they are in outward matters, yet are they not in spiritual things; a man may with all his heart do his utmost to get rid of a sickness, and yet it grow upon him, and increase. But it is otherwise as to our lusts, he doth prevail and prosper, who in sincerity and good earnest is engaged against them.

Q. How shall we know that, whether we get ground upon our corruptions or no?

A. 1. If your spirits are more constantly, than they use to be, in a gracious holy frame, the breakings forth, and strong workings of any corruption spoileth the present graciousness, and spiritual frame of our spirits; if then you are more constantly in a godly heavenly temper, as if you have more holy thoughts, if your minds do more frequently and freely work upon God, the words, and things of God, if you have more constant breathings after God, if you now have a more continued readiness to do good works, &c. then do you gain upon your lusts, if you are not so oft (as we say) off the hooks, out of tune in your spirits, in a carnal, vain, listless, careless, drowsy and sinful temper.

Secondly, If when corruption moves and gets advantage against you, it doth less mischief, than it use to do, though it doth hurt, yet not so much, it may discompose you, put you besides your Bias somewhat, but not in so great a degree, it alters the frame of your spirit, but not altogether, not so as to lay all waste, as formerly. But even then, when sin stirs most, you find grace with all stirring much, as fear of God, dislike of sinful lusting, and rising of heart against it more than at such times was wont to be.

Thirdly,

Thirdly, If you find your heart upon reflection, and a review of the workings of your spirits, and your conversations more ready to see the miscarriages thereof, and what of sin hath been therein, as also more enlarged in confessing and judging your selves for the deeds of the flesh, and more grieved, broken, ashamed, and humbled for them; the more of these things, the more are your sins mortified, the more do you prevail against them.

Fourthly, If you are more fearful of sin, lest it should break forth, and so more careful to prevent the stirrings of corruption, and more fervent in crying to God, day by day, to *order all your steps in his paths*, to keep your hearts, and to enable you to *order your conversations aright*, according to his will, if you can, and do more earnestly and frequently present that petition, Lord, that *thy will may be done by us on Earth, as it is in Heaven*, or to that effect.

Fifthly, If when sin doth stir, it is more speedily suppressed than heretofore, you find perhaps the same sinful motions ever and anon, but then they don't continue so long as they did; you sooner quench them, or get them down underfoot. It speaks a full victory coming on, when the enemies attempts are more suddenly quash'd, so if the workings of sin are more speedily dash'd and turn'd back; And when you sooner recover your selves, and come to a right frame; I may add,

Sixthly, If it be now more easie to you to withstand temptations, and to stand out against the risings and movings of sin, this speaks corruption hath some considerable wound, and that it is dying, when a man hath a less ado to quell it, and master it. Yet consideration must be had of a time of special extraordinary temptation, It is possible, a mans  
sin

sin may be sorely wounded, and yet our reach him, and give him such a fall as it never did before, because he may meet with such a trial as all things laid together, he had not before, which was *Noah's*, *Lot's* and *David's* case.

Use 7. Let me speak a little to excite you to give your selves more and more to this necessary Duty, Necessary (they say) hath no Law; Nothing must be hearkned to, or regarded, to stop a man in a case of absolute necessity, which is very true, as to the matter in hand: because this is most necessary, nothing must let us, we must break through all opposition and shake off all discouragement, whatever we neglect, this must not be neglected. How oft is necessity pleaded as to the things of this world, I am necessitated, saith one, saith another, I am under a necessity to do this or that, O remember no necessity in any worldly matter like to this. Some plead a necessity of sinning, as *Esaú* for the selling his birth-right, *I am at the point to dye* (said he) *Gen. 25. 32.* but we know there can be no true necessity to sin, unless we shall say it's necessary for a man to provoke God, and destroy himself, or such a necessity shall be pleaded as this, it's necessary to save a penny, though thereby a man beggar himself, It's necessary for a man to save his cloaths though thereby he lose his life. But behold necessity indeed, this is true necessity; this is necessity in the language and judgement of sound wisdom, to mortifie all the corruptions of our souls: and what need more be said? Yet take a word or two besides what hath been spoken.

First, If we do not mortifie the deeds of the body, they will mortifie all Ordinances to us, we shall not get good by any Ordinance of God, all will be as dead to us, Baptism will become as no Baptism to us,

us, *Rom. 2. 25.* The Lords Supper will become as no Lords Supper to us, *1 Cor. 11. 20.* *This is not to eat the Lords Supper,* to eat it with sin unmortified; hearing the Word will be as no hearing the Word of God, Christ tells us, *Briars and Thorns about the Word,* and *stones,* lusts unsubdued, *cause it to wither,* by hindring its taking root. It's true, Ordinances are appointed for the mortifying our corruptions, that's one great end of them, but if our hearts be not set upon the mortifying our sins, if we let them alone, and give way to them, what hope that Ordinances shall profit us? The first good any get by Ordinances (unless any are brought to it by afflictions) is to stir them up to make War upon their lusts, or nothing is done to purpose, except this be done. Hence it's said, *Jam. 4. 8. Draw nigh to God, and he'll draw nigh to you, cleanse your hands ye sinners, and purifie your hearts, ye double minded.* No good, no advantage by Ordinances, no life in them, unlesse God draw nigh to us in them, and if we would that God should draw nigh to us in any Ordinance, we must draw nigh to him therin; but this we cannot unless we give our selves to the cleansing of our hands, and the purifying of our hearts; that is, in a word, to the mortifying of our sins, both outward, and inward; chiefly Hypocrisie; therefore he saith, *purifie your hearts, ye double minded,* but if we give way to any of our sins, we give way to Hypocrisie, we are double-minded, and double-hearted, in our approaching the Presence of God.

Secondly, If we do not mortifie our corruptions, they will, yea they'll cause us to mortifie whatever good motions or purposes are in us, one of these two must be, either we must destroy our sins, or through them, we shall destroy that which is contrary there-

so; for good and evil cannot both be together in the soul with allowance, if we so allow that which is evil, as not to seek the destruction of it, we shall so disallow all good that's contrary to it, as not to suffer it to live in us; And so we shall joyn hands with Satan, for that's it he seeketh, *Rev. 12. 4. The Dragon stood before the woman, which was ready to be delivered, for to devour her Child as soon as it was born,* so he stands ready to devour the child of every good motion, purpose, conviction, or working that is at any time in us: Take heed therefore that you do not put that good that is in you, as it were into Satan's mouth.

Thirdly, Have you not listed your selves under Christs Banner? have you not taken Christ's Name upon you? therefore you ought to war against, and seek the death of all sin in you; Christ Jesus, the Captain of our Salvation expects this of all who enroll their Names as Souldiers under him, *Col. 3. 9. Lie not one to another, seeing ye have put off the old man with his deeds,* Ye who make a profession of Christ, have done this at least by profession, professing Christ, ye do profess to have put off your former corrupt nature, with the deeds thereof: if then you mortifie them not, you contradict your profession.

And if you are, as you would seem, Christians indeed, then are you members of Christ, therefore are you obliged to mortifie your members that are on the earth; you are of the Mystical Body of Christ, therefore should withal industry seek to destroy the deeds of the body of sin; and that the more, because this was one end of Christs death, *Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,* and consequently



ly that we should mortifie it, for either we are, shall, and must be the enemies of sin, or we are, and shall be the Servants of it; 1 Pet. 2. 24. *Who his own self bare our sins in his own body on the Tree, that we being dead to sin, should live unto righteousness;* but we are not dead to sin, nor can we live unto righteousness, if we subdue not the evil deeds of the Flesh.

Fourthly, This is acceptable service to God, because our corruptions are enemies to him as well as to us, and he calls us forth to war against them: therefore when we endeavour their ruine we serve God; and God takes it as service to himself, and he will graciously therefore reward it at last with his blessings, Heb. 7. 1. *Melchizedeck, King of Salem, Priest of the most High God, met with Abraham returning from the slaughter of the Kings, and blessed him.* Melchizedeck was a type of Christ, who is said to be a Priest after the order of Melchizedeck; In the foregoing words, chap. 6. last verse, *Abraham* the Father of the faithful signifieth all Believers, his seed, his children. The Kings may signify our lusts which naturally reign as Kings in us. *As* whom the Kings took captive, notes our souls captivated by our lusts; *Abraham's* destroying those Kings imports our destroying our corruptions, as Believers through faith; *Melchizedeck* his blessing *Abraham* thereupon, speaks and gives assurance of a blessing to us from Christ, we so doing. Would you that when you have finish'd your course, and fought the good fight of Faith, Christ Jesus should so come forth and meet you, and bless you; then up and be doing, up and be fighting; smite & kill and slay all your iniquities: This is fighting the Lords battel, therefore as it is said of *Maroz*, *Curse them because they came not forth to the help of*  
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*the Lord against the mighty; so cursed is every one that goes not forth with all his might against his mighty sins; But blessed he that takes Babilon's children, yea her little ones (as the Psalmist speaks) and dasheth them against the stones.*

In a word, though to wound your natural visible body, or any member thereof be an unnatural thing, causing grief and pain, to destroy the body of sin, and its deeds is a gracious work, from whence flow peace and joy; *Great peace have they who love thy Law*, saith the Scripture, but the more any fight against their sins, and destroy them, the more they do, and the more they thereby will, love the Law of God; Therefore awake to this good work.

*use last*, Be ye constant in this work; Never give over in any case, any place, at any time, for you carry the body of sin about you wherever you go, and there are allurements every where, and baits to draw it forth in evil lussings.

It is too common a thing, and one of the greatest faults amongst Christians, that they are no more constant in this blessed work, sometimes they bestir themselves herein, but at other times how negligent are they! they sit down and fall asleep at this great and necessary duty. Which how dangerous is it to stand still though but one hour, one quarter of an hour? in a hot close fight hand to hand, is it not full of danger? ten to one the man that doth so is knockt down dead. But if by negligence in this work you should get no deadly wound, you would not escape some wound, which perhaps you shall not have cured a long while, it may be not while you live, and you'll find the work harder when you begin again, then you left it, when you left off; Some they grow weary and faint in this spiritual combat, but let them remember if they stop they must

must renew the fight again, and then however difficult it be now, it will be more hard to them, for sin gains ground when we sit still,

But hold on, and thus shall you find the work easier, and thus shall you have constant peace without any considerable, or long continued breach thereof; though sin stir strongly, yea though it prevail much, yet while you keep diligent and constant in resisting, and opposing, and beating it down, your peace will abide. There is no inward true peace, but where there is inward war against sin, and while this war is maintained and carried on, heartily, and vigorously, there is inward peace; for this is exceeding pleasing to conscience, that sits as it were looking on, and is greatly pleased, delighted to see the soul lustily wrestling with, contending against, and pursuing to death its lusts and sinful lustings. Yea the Lord the Captain of our salvation is highly pleased to behold this, and therefore will speak peace to those thus employed, and daily exercised. Go over your experience, and say, when have you the most peace? is it not then when you are most eagerly engaged against and hot in the pursuit of sin, plotting, contriving, and by all means you can working its death? The experience of all Christians, I doubt not, gives in testimony that this is true.

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### Sermon 5.

**T**He second thing in the latter part of my Text now offereth it self to our serious consideration, this necessary duty is to be performed through  
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the Spirit, whence the Doctrine is this.

D. 2. That the great work of mortifying, killing or destroying the deeds of the body of sin, is to be managed through the Spirit: when we are called upon to mortifie our sinful affections, our evil motions, and the corrupt lustings within us, the meaning is, that this is to be done through the Spirit. No truth more useful than this, if well understood and received, this is the principal thing that I would commend to you. All know, or generally it is confessed that sins must be mortified, but that this is to be done by, in, with, or through the Spirit, few in comparison understand. I know nothing that needs to be taught among, and prest upon Christians, and more frequently to be inculcated than this.

There are three Queries concerning the truth now proposed, which call for some Answer for the explication of it. 1. What's meant by the Spirit? 2. Why is this work to be done through the Spirit? 3. How is it thus to be done?

Q. 1. What's meant by the Spirit?

A. Spirit signifieth diverse things in Scripture, it hath several acceptions, 4 of which I shall here take notice.

1. By Spirit, is meant, our Spirit, our heart and soul, so the Apostle saith *he did serve God with his spirit*, and Christ saith, *God is to be worshipped in spirit*, so we must mortifie the deeds of the body of sin, in spirit, with our whole heart, and soul, otherwise we shall not prosper in what we do, all will be to no purpose, if we have not a thorow will and sincere endeavour, Christ saith, *many shall seek to enter in at the strait gate, and not be able*, so many seek to mortifie their sins, and are not able, because they are not thorowly willing, and resolved. And then our main endeavour must be to mortifie  
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fin within (of which I spake before) when sins are only kept from outward outbreakings, they are no more mortified, than Lions, and Bears, or such wild creatures, when shut up and kept from ranging abroad.

Secondly, Sometimes by spirit in Scripture is understood, new nature, the new man, as it may be taken and seems to be in that, *Gal. 17.* where the Apostle saith, *the spirit lusteth against the flesh, and the flesh against the spirit*, thus we must mortifie our sins in, by, or through the spirit, by the new creature, through a principle of true grace acted, and stirred up in us. This is most certain, no man can mortifie the deeds of sin, without he have a contrary principle of grace, for till the new man be formed in one, there's no good, nothing but flesh, but sin, and the flesh neither will, nor can mortifie it self; as Satan casteth not out Satan, neither doth lust cast out or destroy lust; though it's true, sometimes one lust doth keep under another, and hinder anothers working this or that way, as a mans pride may put a stop to his covetousness; though he have a covetous heart, yet through predominant pride, he scorns to be base and niggardly; so covetousness may hold in pride as to it's shewing it self in such or such a way, because the man is covetous therefore he will not wear such cloths, or do some other things, which pride otherwise would cause him to do, that he might have respect among men. But sin cannot truly subdue sin, no more than water can dry up water, though one stream being stronger, may stop, and turn the course of another, that hath less strength, so pride may command covetousness, or covetousness pride, yet do they both live before God; as the greater light may drown the less, yet doth not extinguish it.

He that hath not a principle of true grace is under the power of sin, therefore is not at liberty to mortifie, or to will the mortification of his lusts in truth. If there be war, if there be killing, and slaying, there must be two parties, the one against the other, but in a graceless man there's only one party, one nature, one kind of principles, all sinful; therefore he cannot kill, or in truth set upon the slaying of his sin, though he may possibly upon some outward account, or to quiet conscience seek to curb some evil motions. As it is against our nature as men to hurt our bodies, so is it against our nature as sinful men to do any thing in good earnest, and truth of heart, towards the death of our sin. Therefore a man must have a new nature, which whosoever hath, then he cannot but be striking at, and wounding the deeds of corrupt nature, because these two are perfectly contrary. Yet they who have true grace need to be awakned and excited thereto more and more to lay out themselves therein, through that grace they have received; could it be that the actings of sin should be destroyed without contrary workings of grace, it would little avail; a man would not thereby be in the way of life, but no lusting of corruption can be truly killed without a lusting and stirring of grace in opposition thereto, as darkness is only dispelled, removed by the shining forth of some light. Therefore look O soul well to this, that thou hast a new nature, that thou beest a new Creature in Christ Jesus.

Thirdly, Spirit is sometimes taken for the Gospel as opposed to the Covenant of works, 2 Cor. 3. 8. where the Apostle speaks of the *ministration of the Spirit* in opposition to the *ministration of Death*, mentioned in the foregoing verse; and verse 6. he saith, *we are Ministers of the New Testament, not of*

of the Letter, but of the Spirit, for the Letter killeth but the Spirit giveth life, and thus some take Spirit, 1 John 5. 8. There are three that bear witness on earth, the Spirit, the Water, and the Blood, i. e. the Word, the Gospel, Baptism, and the Lords Supper; If we take Spirit in my Text, in this sense; It's true the deeds of the body are to be mortified through the Gospel, by Gospel truths and considerations, for it is the Gospel only that is effectual to destroy our sins, the Law is not sufficient to kill any Lust in us. It may be by legal truths men may be frightened, and chained (as it were) with the heavy chain of slavish fear, so that they dare not sin as they used to do; but the Law alone never was or can be sufficient to lay any sin dead: The Law alone rather quickeneth and stirreth up sin, than destroyeth it; sin is thereby revived, not mortified, Rom. 7. 8. *without the Law sin was dead*, i. e. it lay as if it had been so in comparision of those stirrings of it, which he found when the Law came to his conscience, *verse 9. When the Commandement came sin revived, and I dyed, and the commandement which was ordained to life, I found to be unto Death*, to his own death, the death of his former hope and comfort, not the death of his sin; and thus he saith it was with others before converted, *verse 5. When we were in the flesh the motions of sin which were by the Law did work in our members to bring forth fruit unto death*; the motions of sin which were by the Law i. e. which were begotten or drawn forth by the Law through our corruption. Therefore they are Gospel Truths especially, and no Truths without these, that are an efficacious means for the mortifying of sin; These are the *weapons of our warfare* (as the Apostle calls them) 2 Cor. 10. 4. *which are not carnal, but mighty through God to the pulling*



*pulling down of strong holds*, they are spiritual, and so effectual, through God, to the subduing out carnal affections. As the work of mortification is begun, so it is carried on, but it is begun in regeneration, and that's by the Gospel, as we read we are begotten again by that, *1 Cor. 4. 15. In Christ Jesus, I have begotten you through the Gospel.* Therefore the Gospel and the truths thereof should principally be made use of; The curse of the Law should be considered, but if a man would get his sin indeed destroyed, let him seek a spiritual understanding of, and let him be much in meditating on the grace of the Gospel, the doctrine of Christ.

Fourthly, By the Spirit is understood the Holy Ghost the third Person in the Trinity, thus it's taken both before my Text, *ver. 9, and 11.* as also after my Text, *ver. 14, 15, and 16, &c.* and in this sense we are to take it in the words I am upon, *if ye through the Spirit, through the Holy Ghost, &c. through the Spirit of God do mortifie the deeds of the body.* Yet this includes the three other acceptations of the word Spirit, for, whoever do mortifie any sin through the Holy Ghost, they are engaged in the work with their whole souls, their whole heart is in it; and they do destroy the deeds of the flesh by acting and exercising grace, and this they do through hearing, considering, and acting Faith on Gospel Truths, as will be shewn afterwards.

*Q. 20. why is this work of mortifying our sins to be done by the Spirit of God?*

*A. 1.* Because it cannot possibly be done without the Spirit of God: Whatever is done against sin without the Spirit, gives it no death's wound; it only covers, or somewhat curbeth sin, but doth not at all destroy it: Christ saith, *John 6. 63. It's*

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*the Spirit that giveth life, or that quickneth, so it's the Spirit that mortifieth; the Spirit quickneth the Soul; and the Spirit mortifieth sin in the Soul: A dead carcass shall as soon maintain a fight against, and kill a powerful enemy, as any man slay his sin, any one lust without the Spirit of God: As it is natural to our visible body to save itself, and every member thereof, so is it natural to the body of sin, and every member of that to save itself; and as it is natural to a Father to save his Child, so to Satan to do his utmost to defend and preserve sin in us; Therefore it cannot be that we should of our selves, or by the help of any creature alone, mortifie any lust: could we without the Spirit of Christ destroy our sin, then might we be in a great part our own Saviours; He that knows not the necessity of the Spirits special assistance in this work, is certainly a great stranger to the mortification of sin, that is most true in this case, Zech. 4. 6. *Not by might nor by power, but by my Spirit, saith the Lord of Hosts; It is too great a work, too mighty, and too honourable, for any one of himself to get the victory over sin, which is our strongest, and our worst enemy: Outward enemies cannot be destroyed without the help of God; especially when many and potent, much less can spiritual enemies which are the worst and strongest, Psal. 33. 16, 17. There is no King saved by the multitude of an host, a mighty man is not delivered by much strength, an horse is a vain thing for safety; neither shall he deliver any by his great strength:* So all Means, Duties, Ordinances, Power and Ability of the Creature, is vain, weak, and to no purpose to deliver and save a man from his sin, unless the Spirit of the Lord put its hand to the work, and by its might effect it.*

Secondly, As this cannot be done without the Spirit, so may it be done by the Spirit, what though our lusts are never so many, *It's all one* (as we read) *with the Lord to save with many or with few*, so is it all one with him to destroy many or few, what was that great Host of *Senacherib*, which came against *Jerusalem*, one Angel of the Lord destroyed it in one night: we read of the deceitfulness of sin, *Heb. 3. 13. Exhort one another daily, while it is called to day, lest any be hardened through the deceitfulness of sin;* every sin is exceeding deceitful, (besides how deceitful is the heart? how deceitful is Satan? how deceitful is the world?) which is one great reason why we cannot mortifie our evil affections of our selves, we want not only strength, but understanding also; our Lusts seem dead, while in truth they live; they make us think we wound them, when the blow falls quite beside, we seem many times to do all we can against our sins when its nothing so, that sin seems least in us which is greatest and most hurtful.

Now the Spirit of God is a Spirit of wisdom, therefore through it we may destroy our sin notwithstanding its deceitfulness; though we oft are, the Spirit of God cannot be, deceived. What though our iniquities are never so mighty, the Spirit of God is Almighty, *Pf. 74. 15. thou driedst up mighty rivers*, yet dried, and dryed up though rivers, though mighty rivers, or (as the word is) rivers of strength; what great things did the Spirit of God do in the creation, when it moved on the face of the waters, such like things it can do, and doth when it moveth powerfully in our hearts, *Psal. 93. 3. The floods have lifted up O Lord, the floods have lifted up their voice, the floods lift up their waves*, what then, who can still them, can any man? No, they

they (as the Psalmist speaks) make the Mariners at their wits end, they know not how to save themselves, much less to quell and calm the floods when they do lift up their voice, and their waves to the highest, I but the Lord, the Spirit of our God is able to command them silence, as it there follows *verse 4. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the Sea,* so is no man (*Darius* found himself too weak to deal with the waves, when they broke his bridge of boats though he had a hundred thousand men at his command) and is but laught at for his attempting by shackles, and stripes to tame the tempestuous waters, but Christ by commanding the sea to silence, shew'd and made manifest, the power of God; Thus when our lusts lift up their voice, when our flesh listeth up its waves (as it were) in our souls, the Lord is more mighty, we are too weak to grapple with them, but the spirit of the Lord is mightier than the strongest motions, and most mighty lustings of sin within us. It is sometimes thought by some when they feel this or that lust stirring strongly, and when they have laboured long against it, without conquest over it, can this lust be subdued? can it ever be mortified? and sure it is we are all too full of unbelief as to God's power, (However some imagine they believe it enough) hence they said, *can God prepare a Table in the wilderness?* yea, *Moses* himself (notwithstanding all he had heard, seen, and experieneed of the power of God) yet once spake doubtingly concerning it; *Numb. 11. 21, 22. for which God rebuked him, v. 23. saying, is the Lords hand waxed short?* and hence though the Prophet makes a full confession of Gods power, *Jer. 32. 17. Ah Lord God, behold thou hast made the heaven and the earth by thy great power, and stretched*

*stretched out arm, and there is nothing too hard for thee, yet observe in the following verses he seems to speak too unbelievably concerning God's power, so and so saith he it is with us, yet v. 24. thou hast said unto me, O Lord God, buy the field for money, and take witnesses, for the City is given into the hands of the Caldeans, therefore v. 26. 27. Then came the word of the Lord unto Jeremiah, saying, Behold I am the Lord, the God of all flesh, is there any thing too hard for me? As if the Lord had said, thou say'st indeed there is nothing too hard for me, but thou hast not so much faith of my power as thou oughtest to have, thou hast too much doubting, too much unbelief concerning my power it self. But above all things, a soul under a deep sense of the power of natural corruption, is prone to doubt of Gods power as to the destruction thereof, & were there reason to doubt of the power of God in any thing, there would be cause to question it in this, if even any thing were too hard for the Lord, this would, to slay those lusts which grow in our corrupt nature; the difficulty of destroying sin in us the Apostle intimates, when he saith, *who shall deliver me from this body of death.* Wherefore this is needful to be declared, and to be urged, whatever our sins are, the spirit of the Lord can mortifie them, it can cause the body of sin and all the lusts thereof to wither, and dye away, as Christ did that fig tree which he cursed, so that they should no more bring forth any fruit.*

And the spirit of the Lord can so strengthen and assist us, that though we be weak, we shall be strong enough in its strength, to lay dead every deed of sin, 1 Cor. 1. 27. *God hath chosen the weak things of the world to confound the mighty;* out of the mouth of Babes and Sucklings he can perfect praise;

praise; There have been many who have had such like lusts as ours are, who have been able, through the Spirit to tread them under their feet; we read of seven Devils cast out of *Mary Magdalen*, not that she was posse's'd in her body, but she was a notorious sinner, she had mighty lusts whereby the Devils had great power in, and over her soul; *If I saith Christ by the spirit, cast out Devils*, there are no Devils, and so no lusts but may be cast out by the Spirit, so strong was *Paul's* envy, and malice before his Conversion, that *Acts 26. 11. he was exceeding mad against the Christians*, yet by the Spirit he of mad was made sober, those his lusts were destroyed, and instead of being mad against Christ he became as besides himself for Christ, *2 Cor. 5. 13. whether we be besides our selves it is to God*, some accounted them because of their self denial, and fervency in Preaching the Word, whereby they spent themselves, as besides themselves, what lusts had they? *1 Cor. 6. 9, 10, 11. they were some of them, fornicators, Idolaters, Adulterers, Abusers of themselves with mankind, Thieves, Covetous, Drunkards, Extortioners*, the worst of sinners, yet were they *sanctified by the spirit of our God*, and if they were sanctified, then their lusts were mortified through the Spirit.

Therefore believe that your sins by the Spirit may also be destroyed, it is a good step towards the doing this, to believe that through the Spirit, it may be done; and the believing this is necessary, *Mat. 9. 28, 29. Believe ye that I am able to do this? they said, yea Lord*, then touched he their eyes, saying, *according to your faith be it unto you*, (i.e. according to their faith of Christ's ability) so were their eyes opened.

Thirdly, All whom the Lord hath chosen to salvation,

variation, he hath elected them to this way, through mortification of their sin by the spirit, 1 Pet. 1. 2. *elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience*, through sanctification, and therefore through mortification, how? by the spirit, so 2 Thes. 2. 13. *We are bound to give thanks alway to God for you, Brethren, beloved of God, because God hath from the beginning chosen you to salvation through sanctification of the spirit*; but no more sanctification of our souls, than there is mortification of our lusts.

Fourthly, Jesus Christ dyed for this, 1 Job. 3. 5. *he was manifested to take away our sins, and in him is no sin*; to take them away, that is not only in the guilt of them, but in the power and life of them, and it is of the latter he there speaks, as the context shews v. 6. *whosoever abideth in him sinneth not*; that is, he hath his sins taken away by him, and so he sinneth not as he did, nor as others do, not with his whole man, not with delight, &c. and as Christ came and dyed for this, that our sins might be mortified, so that this might be done by the spirit, in that it cannot be done without it, and hence Christ speaks of sending the spirit after his Crucifixion, Resurrection, and Ascension, to deal with men about their sins, and why? but in order to the subduing them, and that because for this he dyed, and also rose, and ascended and interceeds, that those whom he saves may have the spirit, to help them in this work.

Fifthly, God hath promised his spirit to his people for this, Ezek. 36. 27. *I will put my spirit within you*, for what? v. 29. *I will save you from all your uncleanneses*, that is, God will put his spirit within his people to save them from their sins, and when are we saved from our sins? when they are killed,



killed, we are saved from them, this also is promised, v. 25. *I'll sprinkle clean water upon you, I'll give you, that is, my spirit, and ye shall be clean from all your filthiness, viz. spiritual filthiness, or sinfulness.* This also is included in that promise, *Isa 44. 3, 4. I'll pour my spirit upon thy seed, and they shall spring up as among the grass, as willows by the water courses,* that is, they shall thrive and flourish spiritually, they shall grow in knowledge and grace, go forward in good, but there is no thriving spiritually, encreasing or growing in grace, without the mortification of sin, only so far as sin dyeth, doth grace grow, therefore God there, by consequence or in effect, promiseth his spirit, to slay sin in his people.

Sixthly, God hath actually given his spirit to his people, all who are effectually called, all who are in Christ: for this end, hast thou the spirit of God in thee? it was given thee, as by God, so for some end, what end? partly this, that thereby thou mightest mortifie the deeds of the body of sin. For that, for which God promiseth his spirit to his people, for that he giveth it to them, yea, and it doth work powerfully in the Saints of God this way, *Ezek. 39. last, neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God;* Gods hiding his face, is for sins unmortified, therefore when he saith, I will not hide my face from them, for I have poured out my spirit upon them, this is signified, I have given them my spirit to subdue their sins, and it shall subdue them, and so I will not hide my face any more (as heretofore) from them; and from these things it follows that it is the work and business of the spirit, it's part of its office, to help the people of God, in slaying their lusts, the spirit hath

hath undertaken to be our helper therein, that work for which God hath promised and given his Spirit to us, that work it hath undertaken, and is engaged to help us in the doing of;

Lastly, We honour the Spirit when we give our selves through it to mortifie our corruptions, as it is an honour to the Spirit, that it is promised and given to help us in this work, so do we honour it, when accordingly we make use of it.

But if we seek the destruction of our sins, and not through the Spirit, then do we highly dishonour it, we put it out of office; As if any shall think to satisfie for their sins; they greatly dishonour Christ, so if any think to mortifie their sins of themselves, this is a high dishonour to the Holy Spirit.

*Q. 3. How are the deeds of the body of sin to be mortified through the Spirit.*

*A.* This is to be done through the help, by the assistance of the Spirit, As that good that is in men is frequently mortified through the evil Spirit; through him the Image of God was mortified in our first Parents, so (though with a difference) that evil that is in Gods chosen is mortified through the good Spirit. There are two things I shall speak to, in answering this enquiry. 1. I shall endeavour to shew, what it is that the Spirit doth in helping us to mortifie our sins. 2. What we are to do that we may have the help of the Spirit in this work.

*1. What is it that the Spirit doth in enabling us to mortifie the deeds of the body?*

*A. 1.* The Spirit of God doth shew a soul its sin, we are naturally exceeding unwilling to behold our iniquities, and we are very blind at home, more apt are we (as our Lord teacheth us) to see a mote in our Brothers, than to perceive, or be sensible of a beam

beams in our own eye, many of our evils lye quite out of our sight, though great and heinous, as *Saul's* persecuting *Christ*; till he was convinc'd thereof from Heaven (as himself saith) *he verily thought he ought to do what he did*, so naturally men sin foully and think they ought to do as they do, or they see no evil therein; hence those speeches, what hurt is there in this, and what hurt is there in that? and as for those sins, we do see we have naturally a weak and slight sight of them, we do'nt think them to be so evil as indeed they are, *Mal. 1. 6. Where is my fear saith the Lord of hosts unto you O Priests, that despise my Name; and ye say wherein have we despised thy Name? ch. 2. 17. Ye have wearied the Lord with your words; yet ye say wherein have we wearied him? Chap. 3. 13. Your words have been stout against me, saith the Lord; Yet ye say, what have we spoken so much against thee?* Some sins they denyed quite, and others they denyed in part, though they had spoken, yet not so much against the Lord, as an Antient saith, men use to deny and excuse their sin, saying, I have not done it, or if I have done it, I have not done ill, or if ill, not very ill, or if very ill, not with an ill intention, &c. therefore (a sight of sin being necessary to the death of sin) the Spirit comes and openeth the eyes of our understandings, sets our transgressions before us, points (as it were) to this and that sin, and holds our thoughts upon it, *1 Cor. 2. 10. The Spirit searcheth all things even the deep things of God*, so it searcheth the deep things of our hearts, discovering our secret evils to us, as hereafter, *all the hidden things of darkness shall be brought to light, and in that day, the counsels of the hearts shall be made manifest*, *1 Cor. 4. 5.* So now, when the Spirit gives its assistance to any in destroying their

their sins, it doth bring to light unto them those lustings that were secret to them before, it doth make manifest to them the evil counsels of their heart, it declares and makes evident to them their secret purposes, desires, and the other hidden workings of sin in them, the Spirit evidenceth both that they are guilty of such sins, and it reveals the sinfulness of them, causing the soul to view them, till it be soundly convinced, *John 16. 8.* when the Spirit comes, it *reproves, or convinceth the world of* *sin*.

Secondly, The Spirit doth bow our wills, and make us sincerely willing to have our sins subdued, no man by nature hath a true will to this, the destruction of his sin, hence such ado in men to save their sins, when they are told of them, or the word meets with them, never did any one seek so or more industriously to save the nearest relation, the dearest friend as a natural man his sin, by using all cunning to hide it, by denying it, or cloaking and excusing it, as a man at Cudgels seeks to save his head, so doth a natural man to save his sin; But when the Spirit comes, then it makes the soul willing to have its lusts slain, *Psal. 110. 2, 3.* *Rule thou in the midst of thine enemies, thy people shall be willing in the day of thy power,* willing to what? willing to this that Christ should rule in the midst of his enemies in their souls, so as to beat them down, and destroy them as he pleaseth. Naturally men defend their lusts as the *Benjamites* those filthy persons who ravished the *Levite's* Concubine, but when the Spirit comes, and deals with the soul, (as that woman with the men of *Abel*, *2 Sam. 20. 22.* *who by her wisdom perswaded them to cut off the head of Shabathe Son of Bichri, who rebelled against David, and to cast it out to Joab,* so) then is the soul willing.

willing, yea, it desires and by all means seeks to have the head of every lust cut off, it being an enemy to Christ the Son of David.

Thirdly, The Spirit doth help our infirmities in prayer, by sighs and groans which cannot be uttered (as the Apostle saith some verses after my Text) it causeth us to sigh because sin is in us, and so works in us, and to groan to the Lord to be delivered from the bondage of this, and that corruption; till the Spirit comes, a man rather sighs, when his sin is discovered and reprov'd, he groans when he is stop't in the fulfilling of his lusts, but if the Spirit once begin to work thowly, then the man sighs to be rid of his sin, and groaneth because he is so led captive by it, it was by the Spirit that the Apostle said, *O wretched man that I am, who shall deliver me from this body of death*, None can say so, as he did, but by the Spirit, and when any are enabled so to say, sighingly and groaningly as he, then doth the Lord hear, and help, as he did the Israelites against the Egyptians, *Exod. 2. 23, 24. the children of Israel sighed by reason of the bondage, and they cryed, and their cry came up unto God, by reason of the bondage. and God heard their groaning, and God remembered his Covenant, and God looked upon the Children of Israel, and God had respect unto them*, so God hears much more, groanings because of spiritual bondage, and the cry of souls wrestling against their lusts, comes up to him, and God looks with an eye of pity on such, and hath respect to them, and so comes their deliverance, by the death of the Egyptians, their corruptions, through the hand of Christ (typified by *Moses*) and their sins not only in the guilt, but also in the power of them are destroyed in the red sea, by the virtue of the blood of Christ.

Fourthly, The Spirit causeth and enables the soul to hearken and listen to the Word of God, when it reads, or hears, or thinks thereof, and it makes a suitable application of truths to the soul, according as it knows is best and most proper for it, so that a man looks upon, and takes this or that word as belonging to him, as spoken to him, with respect to his sin; we are very subject to pass over the truths of God slightly, and to put them off, as not appertaining or spoken to us, but the Spirit *opens the heart* (as we read it did *Lydia's*) it causeth the soul to hear, and to hear diligently for it self, and to apply such and such words to it's own case, and its own corruptions; such a threatening belongs to me, and will surely be executed upon me, if such a sin still live in me and have dominion over me, such a promise is to me, and will be fulfilled to me if I repent; these and these sins crucified Christ, he bare them, they lay as a heavy weight upon him, they joyned with other, to squeeze, to press out the very heart blood of Christ, and the like, thus saith the soul by the spirit, when the spirit helps it in mortifying its sins; the soul doth Preach to it self, argue and plead with it self in order to the slaying, leaving and casting away its sins.

And because we are very apt to forget things especially then, when the remembrance of them is most needful, when sin is stirring in us, therefore the spirit strengthens our memory, or helps it, by bringing things formerly read and heard to our remembrance, seasonably, when we most need them, when lust prevails in us, *Joh. 14. 26. the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whosoever I have said unto you.*

Fifthly, For as much as believing is very necessary

to the subduing our sins, this is our victory (saith the Apostle *John*) even our faith, therefore the spirit helps us in overcoming our sins, by working in us a *spirit of faith*, by stirring up faith in us, and causing us to act faith on the sufferings of Christ, by whose stripes (as we read) we are healed; as our bodies are healed by the destroying our diseases, so our souls by the mortifying our sins, which is by the vertue of Christ's stripes, but not without faith acted thereon, therefore the spirit helps in this, and also in acting faith on the several truths of Scripture, to believe what the Scripture speaks concerning our sins themselves and the fruit of them, what will follow if they dye not, to believe the threatnings, and the promises, which is a special means to destroy sin, especially faith acted on the promises, for by the promises we escape the corruption that is in the world through lust, 1 Per. 1. 4. and hence that exhortation, 2 Cor. 7. 1. *having these promises let us cleanse our selves from all filthiness, &c.* but the promises unless mixt with faith, profit not.

Sixthly, the spirit doth in a secret way, powerfully, by the Word smite and wound our sins, as with a sword, for *the word is the sword of the spirit*, Eph. 6. 17. as a man in fight takes up his sword, puts to his strength, and layes on upon his enemies therewith, so the spirit takes the word, or accompanyeth it: and puts to its own power limiting our lusts thereby, hence we read, Heb. 4. 12. *the word of God is quick and powerful, sharper than any two edged sword*, not that the bare word written, or spoken, is so in it self alone; it hath no life, nor power, nor edge without the spirit, or it can do no execution without it, but the spirit makes it effectual, Psa. 110. 4. 5. *the Lord at thy right hand shall strike through Kings,*



**Kings**, so the Spirit when it pleaseth, strikes through our King-like lusts that have had dominion over us, and thus it doth by it's own sword, the word; the Spirit is to our sins a *Spirit of judgment and a Spirit of burning*, as it's called, *Iſa. 4. 4.* as a Judge to a malefactor, yea and as Executioner too, as fire to fuell, so is the Spirit in it's working with the Word to our Lusts. As it's said in another sense, *I have slain them by my Prophets, and hewn them with the word of my mouth*, so the Spirit by Scripture words slayes, hacks and hews our sins, as *Antichrist is consumed by the breath of the Lords mouth*, so is sin within us, which is the worst Antichrist of all, and but for which there had been no Antichrist at all.

Lastly, The Spirit mortifieth our sins by producing, and begetting *fruits in us* contrary thereto, such as those, *Gal. 5. 22, 23.* the Apostle in the foregoing verses declares what are the fruits of the Flesh, & thereupon makes mention of the fruits of the Spirit, such as *love, peace, long-suffering, goodness, faith, meekness*, whereby he teacheth us, that the Spirit by causing these good things in us, doth expell and destroy, the *fruits of the Flesh* which are contrary thereto, and there is one fruit of the Spirit not there mentioned (but implied in love) which the Spirit works, whereby the power and life of Sin is greatly abated, yea even taken away according to the measure and strength of it, and that's hatred, hatred of all Sin, which makes us eager in seeking the utter extirpation of it out of our Souls.

I might have added, The Spirit breaks the force of Satan's temptations, who seeks to defend Sin, and keeps it upon the throne in us, and therefore tempts violently, stirs up and doth all he can to kindle it and feed it, by pouring in such and such thoughts, as by other means, but the Spirit opposeth and with-  
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stands him, to which that may be applyed, *Iſa. 59. 19. When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall liſt up a Standard againſt him.* The Spirit well underſtands all Satans wiles, and what correſpondence he hath with Sin in us, and the Spirit either driveth him away and makes him flee from us, or counterworks him, dictating answers to all his temptations, and as caſting water on the fire which Satan endeavours to blow up in us.

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## Sermon 6.

**I** Am now in the ſecond place to ſhew what we are to do, that we may have the help of the Spirit in mortifying the deeds of the body. For answer where-to, briefly in a few particulars.

First, **We** muſt receive the Spirit, we can do nothing this way through the Spirit unleſs it be in us, dwelling and abiding in our Souls, which it will not be except it be received by us, *1 Cor. 2. 12. We have received the Spirit which is of God.* So have all we who truly believe; and they who have not muſt receive it, or never will they give any of their ſins a deadly wound through it. If any keep their hearts ſhut againſt the Spirit, they cannot have the help of it, in the work of mortification, or any other work to their Salvation. As till the Soul come into the Body and dwell in it, the Body doth not, cannot work, act, or do any thing by it; ſo till the Spirit come into the Soul, and be received to dwell there, the Soul doth nothing by it to the ſubduing it's luſts.

Secondly, They who have received the Spirit, muſt call in, or call for it's help and aſſiſtance; when you

find corruption stirring, when you go about the killing your sins, you must desire and ask the Spirit's co-working with you; O that the Spirit of the Lord may now work with me! O that it may now assist me! let it now please to help me, in destroying this evill affection, in mortifying this and that sinfull motion, I feel stirring in me! You must never attempt any thing without looking for, and seeking the Spirit's assistance, *Pf. 143. 10. Thy Spirit is good, (it's a good guide) lead me into the Land of uprightness,* by it O Lord! be pleased to lead me in the good and upright way, in the strait path, the way everlasting, till I shall come to that place appointed for upright ones, and where nothing of hypocrisie is, but all uprightness, and sincerity only grows. So you should pray, Lord! thy Spirit is holy, and mighty, it is every way able to help me, O let it assist me in mortifying mine iniquities, till they shall be all destroyed, till I come to that Country, where no such poysonous, & hurtful thing as sin, doth grow, or live, or hath any being.

Thirdly, You must wholly rely on and trust in the Spirit for its direction, and powerfull co-operation with you in this work, not having any thought as if you could put to death, or do any thing for the destruction of any sin of your selves; but knowing, remembering and acknowledging also, your own utter weakness, and insufficiency; your trust, confidence & relyance must be altogether on the Spirit. As *Jehashaphat* said, *We know not what to do, but our eyes are to thee,* which implyes trust and dependance on God; so your eyes must be to the Spirit.

*Psal. 38. 19. Mine enemies are lively, and they are strong, i. e. they are too strong for me, what then? V. 15. In thee O Lord do I hope.* So when our Spiritual enemies are lively, and when they are (as indeed they

they alwayes are) too strong for us, we must hope in the Spirit of God, for strength from it. *Pf. 47. 3. He shall subdue the People under us; and the Nations under our feet, we will not think or attempt it in our own strength, but as elsewhere it is, In the name of the Lord I will destroy them, yea in the Lords name will I destroy them: I will not trust in my bow, nor shall my sword save me, &c.* So we must not think that any means we can use, can lay dead any sin, but we must still purpose, resolve and endeavour the slaying of every sin, in the power and strength of the Spirit.

Fourthly, You must lye in the way of the Spirits working, as Marriners do lay their Vessell in the way of the wind, or the Miller turns his Mill that way the wind blows, because the Ship will not fail, nor the Mill grind without the wind, So you must lay your selves in the way of the Spirits breathing, and turn your Souls to that blessed wind, that way it bloweth. I mean you must attend under Ordinances, you must give your selves to religious holy duties, to hear, to read, to meditate on the Word of God, to confer with others, and joyn in prayer with them as you have opportunity, &c. *John 3. 8. The Spirit worketh, As the wind bloweth where it listeth, not where we list, but where it self pleaseth, and where is it, that the Spirit listeth to work? sure it is in the way of it's own appointments.*

Fifthly, We must yeild up our selves to the Spirit, to be acted, moved and ruled according to it's pleasure, as Souldiers, follow your Leader, observe his Commands, yea every beck or wagging of his head, or hand, and accordingly order themselves, so we must well mind all the dictates, take notice of all the movings of the Spirit in us, and comply therewith *Gal. 5. 16. This I say then, walk in the Spirit, and*

*ye shall not fulfill the lust of the flesh*; So say I, yeild to the Spirit, go along with it, so shal ye mortifie any deed of the Flesh. If the Spirit go one way & you will go another, if the Spirit call and you'l not hearken, if that speak and you'l not hear, if that move and you'l not follow the motions thereof, then will the Spirit leave you to your selves.

See the V. following my Text, the Apostle having said, if ye through the Spirit mortifie the deeds of the Body, he adds in the next words, *Rom. 8. 14. For as many as are led by the Spirit of God*, whereby he teacheth us, that if we would mortifie the deeds of the Body through the Spirit, then we must be led by the Spirit, we must resign our selves to the conduct and guidance thereof.

Sixthly, We must wait on the Spirit, if it doe not come in to our assistance, if it do not help us as we desire, we must continue waiting, hold on looking for it, begging it, and using the means it hath ordained. As they waited at the Pool of *Bethesda* for the moving of the waters by the Angel that they might be healed. If the Angel came not and moved not the waters one day, nor the next; yea, though he stayed one week, and another, still they waited there, till he should come. When *Saul* waited not for *Samuel*, *Samuel* told him he did foolishly, and he should lose his Kingdome. So do they exceeding foolishly who wait not for the Spirit of God, and hence it is that many lose the Kingdome of Heaven, and never get victory over their corruption, because they will not continue waiting till the Spirit come in to their assistance.

These six things we are to do, that we may mortifie our sins through the Spirit, but it is to be remembered that neither can any of these be done without the Spirit, therefore we must ask it, that we by it, may

may be enabled to do these things. Yet must we not sit still, but we must put forth our selves, stir up our selves, and go as far as we can, as well as we can.

It should be well noted, The Apostle saith not, If the spirit do mortifie the deeds of the body in you, but if ye through the spirit do mortifie them; plainly declaring and testifying to us, that though we can do nothing of our selves that shall be effectual, we must not be idle, we must not sit still, but we must rouse up our selves, and as the little child that can't go alone, yet strives to go, when lead, it moves it's legs, and doth what it can towards it's going; so must we do to the utmost what lyes in us, towards the mortification of our sins, and so look for the spirit, to carry us on in the work prosperously.

## Application.

**U**se 1. Learn by the Truth to understand aright the counsels, exhortations, and commands of scripture, this and that the Scripture saith you must do, and you are oft call'd upon to do such things from the Word of God; but how is it that you are to do them? Remember alwayes, though this be not every where, or every time exprest, this is meant, this is alwayes understood, you must do so and so through the spirit, you must get the spirit, and give up your selves to the spirit, that you may do all and every of the things whereto you are counselled, exhorted, or commanded. For this work of mortifying our sins is a generall work that hath an influence into even all other things that concern us to do, or whereto we are obliged in our whole conversation; nothing can be done as God requirerh if this be not done; every command of God implyes the subduing of some lust or other, even lust being contrary to

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some command. If then we are to mortifie our sin, through the spirit, through it therefore we are to yeild obedience to all the commands of the Lord.

*Use 2.* Learn whence it is that the purposes, resolutions, and endeavours of men against their sin, are so fruitlesse and ineffectuall, how oft is it that men purpose, resolve and take great pains to bring under this or that lust in them? yet it retains it's strength, yet it continueth your master notwithstanding. Why? whence is this? It is because they have not learnt to put themselves into the hand of the spirit, and to take that along with them in what they do. They resolve but not through the spirit; they strive, they weep, but they trust in themselves, they call not for, their eye is not to the spirit of God; so all their resolutions vanish & wither away, all their attempts, pains, and industry prove abortive and in vain. As its said concerning prayer, *Jam. 4. 2. 3. Ye lust, and have not; ye kill & desire to have and cannot obtain; ye fight and war, yet ye have not, because ye ask not; ye ask and receive not because ye ask amisse*: so many do much, they make a great deal of stir about the conquering their corruptions; yet prevail not, because they do all amisse; & as Christ saith, *Many shal strive to enter & shal not be able*, so many strive to destroy their sin but are not able, because they have not learnt to go forth against their evill motions under the conduct, and in the power of the Holy Ghost. Hath it not been thus, sometimes with you? Such a sin you have found working strongly in you, & you have made war upon it, sought it's death, resolved upon it's destruction; but to no purpose? It hath continued still living, lively & stirring as before; learn then this day, & learn it well, what hath been the cause, even this, know this to have been the reason; you have not taken the right course, you have not



not truly sought, & therefore have not truly had the Spirit helping you, which only hath power to strengthen, and skill to direct you in that you have endeavoured. As the Apostle saith, the Spirit helpeth our infirmities, for we know not what to pray for as we ought. So the Spirit must help our infirmities, or we know not in any case, or matter relating to the good of our souls what to do, as we ought. When any labour against their sin without the Spirit, they do as one that takes a great deal of pains to open a door without the right key, or to cause a vessel to sail against the stream without any wind, in a calm. And perhaps you have observed that others they have got great victory over their sins in much lesse time; you have striven long and yet are as rotten under foot by this and that base lust, and another who began to look heavenward a great while after you, is able to trample his sin under his feet; How so? because he is wise, and being taught by the Spirit, hath taken the Spirit along with him in all his endeavours; and then no wonder. As suppose two vessels set forth to one Port, from severall harbours, the one long after the other, having divers leagues more to sail, yet if this vessel have a good gale of wind, and the other be becalmed, and have only the strength of the mariners to put it forward by Poles and Oars, you will not marvel, if that which set out last, and hath the longest way to go, be first at the intended haven, leaving the other behind, basking and tossing in the waves, possibly till she be foundered or wrackt, through a great storm arising.

*Use. 3.* Let this cause you to magnifie the Gospel, the Doctrine of Christ, because this tells you how you shall slay your worst, most hurtful, deadly and powerful enemies, and lay them dead at your feet. The Law, that discovers sin, *Rom. 7. 7. I had not known*

*known sin but by the Law, for I had not known lust, except the Law had said, thou shalt not covet ; The Law also denounceth a sore curse to them who walk after their lusts, but the Law telleth us not of a remedy, how we shall have help against them ; it is the Gospel that teacheth us to mortifie the deeds of sin through the spirit. The meer light of nature saith of many sins, they must be mortified, but is at a stand as to this, the only way for the mortification of them ; hence those great Moralists, and wise Philosophers who speak much against many impieties, and give divers rules (good in their place) for the getting rid of them, yet are silent in this ; some of those wise men gave strange rules for the mortifying of lust, (as that of Crates, famish thy self) noting that it was not feasible, and all their precepts are ineffectual for the real destroying any lust ; therefore the best of those men are noted to have lived under the dominion of some destroying corruption, covetousness, ambition, envy, or such like ; They write of one Democritus he put out his eyes because he could not look without lusting, but did that mortifie his sin ? No, though his eyes were out, his corruption continued still within.*

There are two great things only to be known by the Gospel, the one is how we may have peace with God, be accepted of him, and justified in his sight ? the Gospel only holds forth justifying righteousness. the other is this I am now upon, how we may get our sins destroyed, and so our hearts purified ?

*Use 4.* You may make use of this truth by way of tryal, whether you have the spirit of Christ in you or no ; The greatest question in the world is, whether you are in Christ Jesus, the Answer to that is, *he that hath not the spirit of Christ (as the Apostle saith) is none of his, but he that hath the spirit of Christ*  
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in him, is in Christ. And if you would know whether the Spirit of Christ be in you, this is one answer, if it be in you, it works in you, it helps and assists you; and that in mortifying your sins. Have your sins deadly wounds? is there any thing done really and considerably towards the ruining them? If so, then you have the Spirit of Christ in you, because this is to be done only through the Spirit.

*Use 5.* Adore the Lord, and greatly praise him, that he is pleased not only to acquaint us with the necessity of mortifying the deeds of sin, but also to direct us how we shall do it, and that in such a way as this through his own Spirit. God might have told us of the desert of our sins, the danger of living in them, and what would follow thereupon, and so left us to pine away in them, which had been a most woeful, doleful case. But behold, the riches of his grace, he shews us a way in the Gospel both for our attaining pardon of our transgressions, and victory over all our corruptions! It may be objected, Alas what is this, that we hear, we must mortifie our sins through the Spirit, we may hear of this as many do, and yet be far enough from being freed from the power of our sins. I answer, true, no doubt many hear of this, who yet continue to live after the flesh, and so dye eternally, having not one of all their lusts destroyed. But then, it is their own fault, because they follow not the Counsel of God in his Word; it is the love and goodness of a friend, if he tell you a sovereign effectual remedy for any mortal Disease under which you labour, though at length you dye thereof, because you will not use the means he prescribes, or directs you to. So is it the grace of God that he declares to us how our sins may be killed, and our souls saved, though many hear thereof, and yet dye in their sins, because they take  
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not the good counsel given them. It may be again objected, is the Spirit at our command? can we mortifie our sins through it, if we will? I answer, Though the Spirit be not at our command, it is at our entreaty, so be it we heartily seek it as we are directed. (which how it is, will after be shewn) So that this truth leaves all those utterly in excusable who still live in their sins, (after their hearing it) and it will aggravate their condemnation, in that though they heard from the Word of God how they should destroy their lusts, they continued still enslaved by them, and lived under the power of them all their dayes. ~~Yet~~ is this Doctrine a great discovery of the grace of God, to all men in general to whom the Gospel is published. Especially doth this speak the grace of God to you who are in Christ, for he hath already actually given you his Spirit, and all that he now requireth of you is, that you improve it, and make use of it, as of a great and most Noble friend, who is able and ready at all times upon all occasions to help you. Know therefore the Lord your God is full of grace towards you; He indeed calls you to great work, to warring and fighting against your strong corruptions, from which if he pleased he could easily, suddenly, altogether perfectly deliver you while here, as he will hereafter; This may seem hard, and seem to speak some want of fatherly love and kindness; but think not so, seeing he hath given you an all sufficient helper, fully answerable to the greatness of the work which he puts you upon.

*Use 6.* Let the sixth use be to convince all such of great error, who think they can mortifie their sins of themselves, or that any thing they can do, can be effectual to the mortification thereof without the Spirit. It is one of the grand errors of the Antichristian

christian party, to think that their vows, fastings, penance, &c. can mortifie sin, and they give themselves divers of them, to severe courses, and put others on to such and such things, as effectual means to slay their lusts without looking after the spirit of Christ for it's assistance. Wherein, too too many who oppose Popery are too like to Papists, (as in other things) for are there not many who hearing the absolute necessity of having their sins slain, do thereupon resolve, and strive, with their eye off from the spirit? and how frequent is it, for sins to be cryed down, and people to be stirred up, to put away, leave, forsake, and destroy their sins? but as to the spirit's help, and mens seeking that, there is a deep silence.

It is evident that men commonly imagine there's no necessity of any help, or at least that there is no necessity of any special help of the spirit in this work.

But remember you, I pray, these three words.

1. Such a thought is full of falsehood and deceit, very cross to plain Scripture, exceeding contrary to the Gospel, so it hath much sin in it. 2. It's very injurious to the blessed spirit, it derogates from his honour, denyeth that which is it's prerogative, and it affronts Christ who hath obtained the spirit to help in this work, yea it makes the promise of the spirit vain and needless, and so its full of wickedness. 3. Such a thought is exceeding prejudicial to all in whom it hath place, for they who conceits, or imagine they can deal with their soul enemies without the spirit, are not like to have its help, nor will they look for, nor do they care for its assistance. When we suppose we can do a work that concerns us of our selves, we look not forth for a helper. Is it not said sometimes, I care not whether you, or he, or any one will afford me help, I'll do such a thing myself,

self, I can do it without you, &c. O look to your own hearts, for ordinary is it, that men have truth in their heads and tongues, yet the contrary error deeply, strongly rooted in their hearts; and thriving there; As in other things so in this, an usual evil is it for men to *hold the truth in unrighteousness*, they say they cannot mortifie any sin without the spirit, yet let them but faithfully examine themselves and they shall find that they do attempt to get the conquest of this and that sin, and imagine that they shall without the spirit. Wherefore let the seventh use be,

*Use 7.* To put you upon considering, whether is this Doctrine printed in your hearts, have you a sound conviction; have you a heart perswasion of it, that none, no not one of your sins, nor the least of your many iniquities, evil affections, and sinful motions, nor your worldliness, nor your vanity, nor your pride, nor your unbelief, nor any other sin can be executed, crucified and slain, but by the spirit of the Lord. How shall we know (you may say) whether our hearts are thus instructed, and possest by this truth? I answer,

1. If you are thus perswaded, then you do honour the spirit in your hearts, and greatly prize it, value and highly esteem it; there is a generation who notoriously slight the holy spirit, yea who scoff at and deride it; such (say they jeeringly) are men of the spirit, all for the spirit; but let such profane and brutish ones say what they will, you who are indeed convinced that you can get no real conquest over any sin without it, you make exceeding much of it upon that account, and had much rather be men of the spirit, than men of estate and honour. Therefore the great thing you pray daily for is an abundance thereof, as the Psalmist saith, *take not thy*

*thy holy spirit from me*, you pray; Lord give thy holy spirit to me, O continue it with me, let me be filled therewith. And when you pray against your sins, you do not ask the destruction of them directly or not only, but you ask the spirit, that through it you may mortifie them.

2. The promise of the spirit is exceeding precious to you, no promise more sweet and refreshing to your souls, no promise of forgiveness delights you more than a promise of the holy spirit; every such promise you embrace, and lay up in your hearts, as there is great reason why you should, and that rather more than other promises, because it is by the spirit that other promises are accomplished, all promises of grace are included in the promise of the spirit, they all being fulfilled thereby.

3. When you find you can't get any sin under, that any lust is too hard for you, then you not only are troubled, mourn and sigh, by reason of the life and strength of sin, and your own weakness to master it; but also as much or more for want of the spirit, whence your weakness to mortifie it doth arise. A man not gracious, not truly enlightened may be much (upon some accounts) grieved because some lust in him is so strong and prevalent, but an ungracious man hardly comes to this, to mourn for his want of the spirit.

4. You make much of the convictions of the spirit; you do not seek to smother them when it convinceth you of sin, but you are glad of them, and cherish them: As you entertain a good friend whose company you desire, whose help you need, and whom you would fain have to abide with you though he be somewhat free with you in telling you of some things he likes not: Or as wounded persons (if they are bent to have their cure) receive with kind-



ness a skilful Chyrurgion, though he open their wounds and in his work put them to pain.

So you give entertainment to the spirit, though it work for the causing you to see, and for the humbling you for your sins.

*Use 8.* In the eighth place let me put you again upon the tryal whether you have learnt and do follow this necessary counsel, do you? doth every one of you, mortifie your sin through the spirit? I hope there is no one of you so fearless of the great only true God, so faithless of the word of truth, so careless of his precious immortal soul, so mindless of his future eternal condition, so wedded to and, in league with sin, as that he is wholly negligent in seeking to get it mortified. Therefore the question I now put to you is, how is it that you endeavour this, is it in a right manner? is it according to the Gospel as my Text directeth? It may be said, I hope yes; but how shall I discern and prove to myself, or any other if need were, that I indeed so do? for answer to that, take these things in short. If so then,

First, you have felt your need of the spirit, and from soul hunger and thirst after it, you have gone to Jesus Christ for it; he saith, *John 7. 37. If any one thirst let him come to me and drink*, now you thirsting, have gone to Christ and drunk, received from him, this water of life, the spirit, which is as a water of death to the sins of those in whom it dwells, and so as water of life to their souls.

Secondly, If you mortifie your sins through the spirit, then you seek the mortification of them universally, and thorowly, even of all your sins in all the workings thereof, so that if it might be you could wish, yea do desire that nothing of them, or of any one of them might remain. The holy spirit is an enemy to one sin as well as to another, and to every degree

degree of sin, and all the outgoings or workings thereof: therefore he that goeth forth against sin by the spirit, he warreth against all sin one as well as another; A sign *Saul* was not carried forth by the spirit against the *Amalekites* (as to the frame of his spirit) because he spared some he should have slain; so a sign a man seeks not the death of his sin through the spirit if he spare any lust, evil affection or motion. And if the spirit act you, then you lay out your selves, will and labour to mortifie every sin in all it's outbreacking, which way soever it vents it self and moves. For instance, pride that works many wayes and shews it self by a mans habit, gate, looks, thoughts, &c. Now if you only mind to destroy your pride as issuing forth or working one or two of these wayes, and not all, you have reason to doubt whether you are acted by the spirit in what you do against your pride. So for covetousness, that lust hath many streams and wayes of working, as making hast to be rich, not giving to good and charitable uses, buying under, and selling above the Market or due price, not allowing a mans self or his Relations what is fitting, thirsting after gain, discontent because a man hath or gets no more of the world, &c. Now if you only seek to destroy your covetousness as moving and acting some and not all these wayes, that speaks what you do against some, is not of the spirit. Or if you will and strive to mortifie any sin only in part, in some degree, that's a bad token, but this is a good sign, when you are set against every sin, in every motion, in all the wayes of its working, and less than its heart blood, its utter ruine will not, cannot content you.

Thirdly, You use none but such means as the spirit hath prescribed for the slaying any lust, you will not meddle with unlawful, superstitious means, nor

any other but such as the Word of God directs to; as praying, reading, hearing, meditating, good Company, and such like, for the spirit of God works not by unlawful means; if any do war spiritually by the spirit, they war lawfully; whereby it appears that Papists, and other superstitious persons who seem very strict, are not led out against their sins by the spirit, because they leave the right path, and take strange courses, which God hath not commanded. Yea, which he hath forbidden, such a means is that, when any mew themselves up in a Cell, or lay aside their Calling, avoid the Society of Relations, and others with whom they ought to accompany, &c. I may add to this, you chiefly use those means wherein the spirit principally delights, as looking to the promises, the sufferings, the holy example of Christ, &c. It appears by the Apostles arguing, *Rom. 6. 1, 2, 3, 4, &c.* to what he especially lookt, and we ought to look for the destroying our sin, even the death, the crucifixion of Christ; which also may be gathered from *Gal. 6. 14. God forbid I should glory in any thing save in the Cross of our Lord Jesus Christ, by whom (or whereby, by which Cross) I am Crucified to the world, and the world to me.*

If you mortifie the deeds of the body by the spirit, then this work is in a good degree facilitated and made easie to you, though exceeding difficult in it self and grievous to the flesh. It's easie for one very weak to do a great work, if he have a strong able helper, it's easie for a young beginner to make good Letters, and write well, if his hand be guided by a skilful Master. So for a soul to beat down its lusts when it hath the powerful assistance of the Almighty most wise spirit. And hence they who have the spirit helping them, fight against their sins with

with delight ; it being a good work, and they having good help, what they do is not burthensome, wearisome and irksome as it is to others, therefore they are not apt to be discouraged, and give over as others are, *Neh. 4. 8, 9. They conspired all of them together to come and to fight against Jerusalem, nevertheless we made our prayer unto our God, and set watch against them day and night ; Nehemiah was not disheartened, because he was aided and assisted by the Spirit in the work whereto he was called ; Thus when a man is set on work against sin by the Spirit. Only that none mistake, let two things be here remembered.*

First, The Spirit of God seldom or never doth assist any in this life, in their combating with sin as it can, it puts not forth all its ability to the utmost in helping any here, if it did, farewell all sin presently ; but because it's the will of God we should still be kept in exercise in this world, and fight it through all the way to heaven, therefore the Spirit of God helps those who have its help only in some degree so far as it pleaseth.

Secondly, The Spirit strengthens some more, others less, and the same persons sometimes more, sometimes less, sometimes the Spirit almost quite leaves those who have it and are aided by it, as to their sense they are even altogether left to themselves, either because they have grieved the Spirit, or for their tryal, and to cause them to know more their own weakness, and pray more earnestly for the Spirit's help. Hence it may be that they who have the Spirit and have gone far in the war against their sin by it, may find the work so hard as to begin for a time to sink under it. As *Moses* though in governing the people of *Israel* he was mightily enabled by the Spirit, yet once we read, *Deut. 1. 9.* he

plained of the burden of his work and said he was *not able to bear it*. But it is not ordinarily, or usually thus, for the most part they who have the Spirit with them go forward courageously and delightfully, and thus is it still so far as the Spirit doth lead and carry them in what they do.

Fifthly, If you mortifie your sins by the Spirit, then as really as you endeavour the death of any sin, you do labour to exercise that grace that's contrary thereto, every lust hath a grace opposite to it, he that mortifies his lust by the Spirit, doth also quicken his grace that stands in opposition to it, for the Spirit is as great a friend to grace, as it is an enemy to sin, and by stirring up grace in us (as was formerly said) the Spirit doth help us in beating down our sin, if then the Spirit help you to mortifie envie and malice, it doth put you on to exercise charity, kindness, and mercy. If it assist you against covetousness, it doth enable you to exercise contentedness, and thus as to other things. Therefore they hardly have the Spirit (in a special saving way or least) working with them, who only seek to get sin down, but mind not to get grace up.

Sixthly, This is a sure rule, whatever the Spirit helps us to do, it causeth us to do from a gracious principle to a gracious end, so in the present case, if the Spirit stir up any to mortifie their sins, it causeth them to endeavour the death thereof from a principle of hatred of sin, love to God, and faith of his Word; and if the Spirit work with us, it causeth us to strive to ruine sin, not only as contrary to us, but as contrary to the law, nature, and name of God, and honour of Christ. Whoever aims only at himself in what he doth, he acts from and of himself, and is not acted by the Spirit. For though the Spirit love all in whom it is, it loves God more, and Christ more

more than it loyes us. Though the Spirit aims at our good, yet more at the honour of God & Jesus Christ.

Seventhly, Though the Spirit, if you are acted by it, do put you on to pursue all your sins to death, yet some of them principally, as, the more strongly and lively any sin is, the more it steals or keeps the heart from God, the more it hinders you in religious services, the more hurt it causeth you to do to others by offending, by hardning, and causing them to stumble, and whatever sin it be by which Gods name, your profession and your souls most suffer, that you especially strike at, and war upon; chiefly your chief sin, your iniquity, your master corruption, which is in you the worst; for the Spirit of God is a Spirit of wisdom; and when it affords its assistance it is according to true wisdom. Therefore it spake *Saul* to be acted by his own Spirit in that he spared *Agag*, the chief of the *Amalekites* against whom God sent him, whereas of all other, he should have put him to death, so when any indulge and are tender to their head sin, that which sits upon the throne in them which above all should be mortified.

Eighthly, If you have the Spirits assistance, then you do ordinarily mortifie your sinful motions under strong temptations, as well as under weak, for all things are alike to the Spirit, whose power and whose understanding are infinite. Strong and weak temptations differ as to us, not as to the Spirit, therefore when it vouchsafeth its assisting presence, it doth help under and against all sorts and kinds of temptations. It may be objected, hath it not been known and do we not read, that the best men under very strong temptations do greatly miscarry? For answer to that, it's true, but it's also true that even they who have the Spirit of God do sometimes turn out of the way under weak temptations, (God so

ordering it that they may the better know themselves and be the more humbled) yea it is known that they who stand out against very mighty temptations, are for a time born down by some that are of no great strength, compared with those which they withstand. *David's* temptation to take away the life of *Shimei* (who cursed him, hung stones at him then when he was King and had reigned long, his Servants also pressing him to let them go and take off the head of that dead Dog) seems much stronger, than his temptation to cut off *Nabal* and all the males of his house, because he refused to shew him kindness; yet *David* absolutely refused to give way that *Shimei* should be medled with, whereas he vowed the death of *Nabal*, and of all the men of his house, and armed himself and march'd forth to execute his purpose against him, which he had done, had he not been stopr as himself confesseth, 1 Sam.

25. 34. *In very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou had'st hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall.* So then, it is not barely the greatness of the temptation that makes a good man to stumble, but the withdrawing of the Spirit at such a time, and then whether the temptation be small or great, he is carried away thereby. Wherefore, I say, if the Spirit of God be in you and work with you, for the most part you mortifie the motions of sin under all kinds of temptations; as you usually stand out against small, so usually against great temptations also.

Lastly, You ascribe all that victory that at any time you gain against any sin, to the Spirit, if you are acted by it, for when the Spirit helps, it makes the soul sensible that it could not do, what it doth,

of



of it self; *Luke 1. 49. He that is mighty hath done for me great things, and holy is his name,* so saith the soul that is in a truly gracious frame and is carried forth against sin by the Spirit; Not I have done great things to the curbing, quelling, and killing my sins, but he that's mighty, the mighty Spirit of God, hath done great things in me, for me, and by me, as *Isa. 26. 12. he hath wrought all our works in us,* not we our selves of our selves, but he, yea, he hath wrought not some, but all our works in us.

### Sermon 7.

*use 9.* **S**EE how great need they have to seek the Spirit who have it not, so necessary as the mortifying any sin is, so necessary is the having of the Spirit, for (as hath been said) we must have the Spirit e're we can do any thing by it to the slaying our sins, therefore so many lusts, so many evil affections and motions, so many sins, as are in any one of us, so many engagements to seek the Spirit, without which not one of them can be subdued; They who have not the Spirit of the Lord, they do, they will walk after their lusts, nor can they walk otherwise. *Jude. 17, 18. Beloved, remember ye the words that were spoken before of the Apostles of our Lord Jesus, how that they to'd you, there should be mockers in the last time, who should walk after their own ungodly lusts, how so? v. 19. these be they who separate themselves (i. e. from ordinances, from the Societies of Saints) sensual, not having the spirit;* hence they did, they could not but walk

walk after their lusts, because though they pretended high, as if they had the Spirit, and that in a larger measure than others, yet in truth they had it not. Whoever are without the Spirit, are in the flesh, *Rom. 8. 9. Ye are not in the flesh, but in the Spirit, if so be the Spirit of Christ dwell in you,* but (which is implied) if the Spirit of Christ dwell not in you, then are you in the flesh; in the hands, under the power of corrupt nature, therefore cannot possibly mortifie the deeds of the flesh. But get the Spirit once, so shall you (through it) be able to bring under, and tread under your feet every sin that is in you. *God is able,* saith the Apostle, *to cause all grace to abound towards you,* so the Spirit of God is able to cause all sin to decay, wither and dye in you, *Judg. 15. 14. When Samson came to Lehi the Philistines shouted against him, and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms, became as flax that was burnt with fire, and his bands loosed from off his hands.* Thus, when the Spirit comes into any soul and works mightily in it, all its lusts are as nothing, of no strength.

Wherefore, whoever yet hath not the Spirit, let such a one be perswaded to look out for it with all earnestness and diligence to seek it, should you (not having the Spirit) set yourselves to mortifie your sins, this (as so) would not be obedience to God, nor pleasing to him, because he requires you to do this work through the Spirit, and consequently to get the Spirit that you may do it; therefore they who have not, and seek not the Spirit, do not obey nor please God by the things they do against their sins; yea, they disobey God and highly offend him, in that they take not his Counsel, that holds true in this case, *Isa. 30. 1. Wo to the*  
*Rebellious*

*rebellious children (saith the Lord) that take counsel but not of me, and that cover with a covering but not of my spirit, that they may add sin to sin, It is rebellion against God, it is adding sin to sin, when men think to help and save themselves outwardly, much more, when any think to save themselves spiritually from their sins without the spirit, such do bring a heavy wo upon themselves.*

**Q.** What then should one do, that hath not the spirit that he may attain?

**A. 1.** It is a good step for one that hath not the spirit to be convinc'd that he is without it, and that he stands in a most absolute necessity of it, so that he is utterly and eternally undone if he have it not. Many, void, empty of the spirit dream and strongly fantasie that they have it, yea many times when men are filled and acted by the evill lying spirit, they are very big with a vain conceit, that they have much, an eminent measure, of the holy spirit of truth, *1 Kings 22. 24. Zedekiah (a man filled with the lying spirit) went to the good Prophet, and smote him on the cheek, saying, which way went the spirit of the Lord from me to speak unto thee,* he verily supposed himself to have and to be moved by the good spirit of God, and he seems to speak as if he only had it, so that none could have it but from him, or at least that he had it first, *which way (saith he) went the spirit of the Lord from me to speak unto thee,* Which he spake scoffingly, deriding the holy Prophet, even thus are men oft most wofully deluded, a strong perswasion have they, that Gods spirit is in them, whereas the truth is, the evill spirit, not the good rules and works in them. Others they have no sense, feeling or conviction of their need of the spirit, so they have no desire after it, hence they continue without, and while it is so with any, they are not like to become partakers

partakers of it, labour then to know your want, and to feel your need of the spirit, in order to your seeking and attaining it.

Secondly, The great thing of all to be done for the gaining of the spirit, is believing, *Gal. 3. 14.* the promise of the spirit, is received through faith, there must be a heart receiving the Gospel, and Jesus Christ held forth thereby, there must be a soul secured perswasion of the undoubted certainty of the doctrine of Christ, and a soul trust and rest on him, to the receiving the promise of the spirit, a right to that great promise, and the fulfilling thereof. That is a famous promise divers times repeated, *1 Pet. 2. 6.* Behold, I lay in Zion a chief corner-stone, elect, precious (*i. e.* Jesus Christ) and he that believeth on him shall not be confounded, by what shall he not be confounded? Not by any thing; not by Satan, not by sin in its guilt or power, not by any lust. But how so? For, as he that believeth in Christ is clothed with his righteousness, so he is made partaker of his spirit. Put then thy trust in Christ Jesus, fasten upon him by faith, and that for this end that thou mayest through and from him receive the spirit. For these two things, Christ is to be believed in, for his righteousness to justify us in the sight of God, before the justice of God, and for his spirit to mortify our sins & so to sanctify our souls, & whoever believed in Christ, in good earnest, and in truth for these things, but they received them their persons are clothed with his most perfect righteousness, their souls are endowed with his most holy blessed spirit. *Rev. 4. 1, 2.* I looked and behold a dore was opened in heaven, and the first voice that I heard, was as the voice of a trumpet, talking with me, which said come up hither, and immediately I was in the spirit, So when a soul doth hear the voice of God in the Gospel  
pow?

powerfully and effectually, saying, come up hither in thy heart, come to Christ in Heaven by hearty faith, then the soul obeying this voice immediately hath the spirit from Christ communicated to it. There should be also a believing in particular the promises which God hath made of giving the spirit, who ever embraceth by true faith any promise of the spirit as made in Christ, he receiveth the accomplishment of that promise by Christ, Christ graciously, bestoweth the spirit upon him.

Thirdly, None receive the spirit to dwell in them without turning from their evill wayes, for there is no true faith, without a heart turn from known sin, and while any give up or yeild themselves to sin, they do vex the spirit, *Isa. 63. 10. They rebelled and vexed his holy spirit,* But who is like to receive the spirit to dwell in him, while he rebels and vexeth it? Wherefore that word is to be remembred, *Prov. 1. 23. Turn ye at my reproof, Behold, I will pour out my spirit unto you.* Then I'll pour out my spirit unto you, when you have a heart to turn: till this be, a man is a down right enemy to the spirit, his heart is lock't and barr'd up against it, who will go and dwell in the house of an enemy, while he continues in open hostility against him? A man must lay down arms, and not maintain fight against him whom he needs, and desires to come and dwell with him, and if his desire be right he will do so. A man cannot truly will to receive the spirit, unlesse he will to leave his sin,

Fourthly, That sweet word of Christ should be thought on, *Luke 11, 13. How much more shall your heavenly Father give the holy spirit to them that ask him?* If asking follow or go along with believing and turning, it's then sure to prevail, receiving will be the fruit of such asking. So then, the Scripture is full

full and plain in declaring how you may attain the spirit, what you should do that you may gain it. Which things though (it's granted) they cannot be done without the spirit, yet are they not spoken in vain; To all whom God intends to save, he vouchsafeth a heart to hearken to these counsels, and so affords them the indwelling and constant assistance of his spirit while they live, (though it work not always alike in them. Therefore my advice is to any one sensible of his need of the spirit and desirous of it, that he would take those Scriptures mentioned, and spread them before the Lord, and hold on so doing, till he feel the power of his spirit, and be made sensible of the influence of his grace in his heart. O Lord, gracious God who delightest in mercy, who art a God hearing prayer, thy word saith, the promise of the spirit, is received through faith; be pleased I pray thee to give me faith, for it is thy gift. Thy word saith, turn at my reproof and I will pour my spirit out unto you; I beseech thee turn me and I shall be turned, for turning is thy work; thy word saith, to them that ask thou wilt give thy holy spirit, O cause me to ask as I ought, open my mouth and my heart, that I may so ask as to receive according to thy word, for none call upon thee in truth unless thou beest pleased to quicken them thereunto. Did ever any soul think you do thus, and continue so to do in uprightnesse, who was denied? No verily, the Lord our God, is a God full of compassion, he will not let any one that sincerely waits at the dore of his mercy, perish for want of living water, his holy spirit. Is not God more mercifull than you are? would you let any one (though an enemy) ly and starve and perish at your dore, if he should (throwing down his arms) come and lay himself at your threshold, crying for a draught of water? or put case a man through

through distemper, phrensy, or madness, should have done you much hurt, if he at a time coming to himself a little, should entreat with earnestness, that of you, which would cure him, and therefore desire it, that he might no more do you wrong, would you not give it him? we read when the Prodigal came to himself he went to his Father, and his Father with all readiness, pity and love received him; when any go to God for his Spirit in Christ, then begin they to come to themselves.

God saith to us, if thine enemy thirst give him drink, sure then, if any soul though it have been a great enemy to God, do thirst for his Spirit, and lye at the door of his mercy crying for it, through Christ, There is mercy enough in the heart of God to look out upon it, as it were to come forth to it, and bestow his Spirit upon it; *Prov. 8. 32, 33, 34. Now therefore hearken unto me, O ye Children, for blessed are they (saith wisdom) that keep my wayes, hear instruction, and be wise, and refuse it not, Blessed is the man that heareth me, watching daily at my Gates, waiting at the posts of my doors. Why is such a one blessed? v. 35. for who so findeth me, findeth life,* intimating they that so seek shall find. Dost not Christ commend the good Samaritan who had compassion, on the wounded man, who could not help himself, and poured in oyl into his wounds? *Luk. 10. 33, 34.* surely the Lord is as good himself, I, and much more compassionate towards poor sinners who are far more miserable and helpless. If then thou wounded soul by thy sins, and no way able to heal thy wounds, to subdue thy sins, shalt indeed look to him, cry unto him, will he not pour the Spirit (which is called the oyl of gladness) into thy heart? Yes, no doubt he will.

I dare say this (to thee O soul) if thou hast a heart



heart to go sensibly and sincerely to Christ, and to tell him of that himself hath spoken concerning the good *Samaritan*, and humbly to ask him whether he have not a more loving tender heart, (not doubting whether he hath or no, but being perswaded that he hath) and to plead what the *Samaritan* did with Christ, entreating that he would do the like for thee spiritually; Christ will not take it amiss, no his bowels will be troubled for thee, as the Lord saith his were for *Ephraim*, and he'll surely have mercy on thee, so as to vouchsafe the Spirit to thee, even to thee, as it is, *Hof. 11. 8. How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.* So will the Lord say concerning thee, how shall I give thee up to thy lusts, wounded soul? how shall I deliver thee to the rage of thy deadly corruptions, crying heart? how shall I make? how shall I set thee as the reprobates? as those who are drowned in perdition and destruction by their foolish and hurtful lusts? mine heart is turned within me, my repentings are kindled together, they are as all up, and on a flame together, all my bowels yern towards thee, here's my Spirit for thee, take it, *receive thou the holy Ghost*; is not that Christ's own word? *Rev. 21. 6. I will give unto him that is a thirst of the fountain of the water of life freely.*

*Use 10.* Seeing it is through the Spirit that our sins are to be mortified, take the Spirit's time for the mortifying of them. What time is that? it is the present time. The Spirit loveth no delays in a matter of so great consequence, it hates our sins, therefore would that we should seek to destroy them immediately without any putting off. O! Alas, how

how many have been ruined by their sins, because they have deferred to seek the ruine of them? They have never had the Spirit's help, because they would not take the Spirit's time. Beware that be not true of any of you, *Rom. 10, last.* But to Israel, (observe that, to Israel a people enjoying the word, and living under ordinances) he saith, *all day long I have stretched forth my hands unto a disobedient, and gainsaying people.* I have tendered mercy, offered help and assistance, to a people who have all day long from morning to evening of the day of grace, slighted my mercy, and refused my help, the teaching and leading of my Spirit. No delay past shall be charged upon you, if now you have a heart to yield your selves to the Spirit, for the subduing your iniquities, but take heed of delaying still. Now, even now, the blessed Spirit offereth you its help, now in the Gospel, now in the Word Preached, *my spirit* (saith God) *shall not alway strive with man,* believe it now the Spirit striveth with you, and makes a tender of its assistance. But more especially doth the spirit offer its help, when it begins to move, and breath and work in any soul, Give ear I pray, have you no movings, no workings, no stirrings or convictions of the Spirit? do you barely hear a sound of words? do you feel ~~nothing~~ *something* within? doth not the Spirit many times convince you? doth it not frequently stir you up against your sins, and against this or that sin in particular? have you not now some stirrings of the Spirit?

Remember this, whenever the Spirit moveth in you, it offereth you its assistance, therefore if you have any hatred of your sins, any love of your souls, any desire to be helpt by the Spirit against your corruption, accept its offer, now accept it, and see upon this good and necessary work forthwith, take

up arms, and use them against your sin, giving up your self to the Spirit, that it may enable you to do that, for which you are utterly impotent and insufficient in your selves. Go along with the Spirit, that way it moves you, that way go; what it putteth you on to, that do. It is a most dangerous thing to neglect the offer of the holy good Spirit of God, to slight or let slip any of its counsels or motions, as Christ said to *Jerusalem*, so may the Spirit now say to many a one, (*Mat. 23. 37. 38.*) how oft would I have helped you, and you would not? behold your soul is left unto you desolate.

*Use 1.1.* Take heed all you who have the Spirit, that you do no way provoke it, no way grieve it, because the great war you are still, while you live, to carry on against corrupt nature and its lustings, can only be effectually managed by the help thereof. Why is it that the Spirit of grace doth assist us no more in this warfare? whence is it, that the enemies of our Spirits so oft prevail and get us under? Is it because the Spirit in us, is not able to help us? that cannot be, it hath given our souls life when quite dead, therefore it can lay our sins quite dead at its pleasure, and give our souls life more abundantly. Is it because the Spirit is not willing or ready to afford us its assistance? neither can that be, it being given to us to help us; to think it unwilling, is to think it unfaithful, but the holy Spirit cannot be unfaithful, and to think it unwilling, is to think it unloving, unkind, uncompassionate, but that Spirit that works all kindness, love and compassion, that is gracious in every soul, must needs be exceeding loving, kind, and full of compassion it self. What's the reason then, that this, that, and the other sin so oft gets the mastery in us, who have the Spirit in us. Whence is it, that spiritual slothfulness

ness so much prevails in some, worldliness in others, lukewarmness, pride, envy, &c. in others? whence are some so unstable in the truth, so unconstant in that which is good? whence such dead heartedness, such carnality, such vain-glory, such discontent and uncircumspect walking among us? Sure, the Spirit is not kindly entertained by us as it ought to be, we grieve it, we offend and displease it. As *Israel* was never beaten by their enemies, but still prevailed against them, unless God were some way greatly provoked by them, and so left them in a great degree to themselves, to their own strength and counsels, which ever proved too weak, short, and foolish to hold them up when the Lord was withdrawn from them. So it is, when our soul enemies prevail, the Spirit of God is displeased by us. Therefore be more kind to, be more tender towards it, Let us ever be careful as for our lives, that we never grieve our great and only helper.

There are many wayes that the Spirit is offended, one is that even now mentioned, neglecting its motions, not working when it calls upon, and puts us on to work, not fighting when it moves us, or not as it moveth us to fight against our lusts. Besides which, there are five or six wayes I shall now mention of grieving the Spirit.

First, Running upon temptation, when you do so, you tempt the Spirit, which tempting it, is grieving it, when you needlessly run upon an occasion of sin, and venter upon any foreseen temptation (having no call) hoping the Spirit will help you against it.

Secondly, Willing or careless neglect of any duty, Believe, (O that you would believe me, when I speak truth) you never willingly, or carelessly neglect a duty, but you grieve the Spirit. You may

pretend one and another thing, but the Spirit cannot be deceived; it searcheth all things, and as for you in whom it dwells, know you, it doth more especially observe, your whole conversation, and all the workings of your spirits.

Thirdly, Yielding to any thing at any time against your conscience; when you offend conscience, you grieve the Spirit; if conscience be displeased, the Spirit is displeased, though not alway in the same respect, thy conscience saith, doing such a thing, thou dost not do well, yet wilt thou do it, now dost thou provoke the Spirit.

Fourthly, Not trying those motions that are in you by the word, what they are, or whence they come. For hereupon, (you oftner then you are aware of) give entertainment to Satan's motions and yield to them, as if they were from the Spirit of holiness, (especially then *when Satan transforms himself notably into an Angel of light*) and what a grieving the Spirit this is, it's easie to conceive, for you through negligence, rashness, or inconsiderateness, and not trying things as you ought, to follow the wicked one, instead of the Holy one.

Fifthly, Despising the counsel of such who have the Spirit, which is too ordinary a case. I suppose it will be confess'd this is a grieving the Spirit, and it must be granted it is too too common. Either the counsel of such is despised by not seeking it, when it is needful, (the law should be sought at their mouth who have the teaching of the Spirit, *Mal. 2. 7. Hagg. 2. 11.*) or when good counsel is given, and is not followed, but is neglected, be it through slightness, obstinacy, conceit of your own understanding, or a being bent to your own mind, *1. Cor. 7. last*, it is so after my judgment, and I think I have the Spirit of God, (he means as to that

that his Advice) and therefore (as if he should have said) beware that you despise not my counsels, lest you grieve the spirit, whose counsel it is by me.

Sixthly, Giving way to unbelieving thoughts, the suffering to lodg in you any evil thought grieves the spirit, particularly and especially, a thought of unbelief, when you entertain it, nourish it, or strive not to turn it out. Now let the consideration of your need of the spirit and the great work you have to do by it, which can by no means be done without it, make you heedful that the spirit, be not grieved by you, these, or any other ways. And if you find not the spirit helping you against your sin, you may conclude one of these two things, either you have it not, and then you must seek it as before, or you have some way grieved it, and then you must consider wherein, make confession, beg pardon, and amend.

*use 12.* Be perswaded every one who hath the spirit, in all you do against your sin, to do it, alway through the spirit, for as much as this is a sure way and the only way of doing any thing successfully. All (remember it) all is lost labour, and worse than labour barely lost, if not through the spirit, for to attempt any thing without it, is a slighting it, and the mercy of God in bestowing it. And this indeed is one principal way of grieving the spirit, to seek or think to tread down your lusts without its help; when any have a good friend, who can assist them in a difficult matter necessary to be done by them for their good, which they cannot bring about without him, it is an offence to him, it will grieve him, if he be not made use of; its a part of friendship, and a precept thereof, to use our friend in a time of need; a true friend is as much offended, if you will not use him, when you need his help, as he

is displeased; if you refuse your assistance when he needs help from you. I am apt to think, we grieve the spirit as by nothing more greatly, so by nothing more frequently than by this, we forget the spirit, we beg not its helping presence enough, we trust not in it as we ought, we have too much a secret confidence in our own endeavours, resolutions and duties, or in grace received. Thus the spirit is grieved, so it assisteth us not as else it would, hence our lusts are so strong, what we do, proves in vain; If one sin be somewhat kept under, another riseth up in its room, and that retains its life also still, and breaks forth again; if outward acts of sin are somewhat prevented, yet sin it continues and prevails with in.

Hence also we are so oft almost quite discouraged in opposing sin, and even sometimes ready to think it unconquerable, and hence we undergoe more difficulty than we need (as hath been said) like as when one combats with an enemy alone, too strong for him, when he may have help, he hath more trouble than he need to have, this is folly, it's as when a Child will attempt and force it self to carry that alone, which is too heavy for it, and above its strength; and is it not dangerous to set forth against an enemy too hard for us, without that help we may have, and God hath graciously afforded us? This is presumption, this provokes God to let us fall into and under temptation, this encourageth Satan against us, and strengthens him, this is a wrong to the death of Christ whereby the spirit hath been obtained for us. Therefore receive the counsel given you, into your hearts, let it be written and engraven there, whenever you resolve against sin, let it be through the spirit, whenever you strive against any sin, let it be through the spirit, give your self up



up to the Spirit, that you may be conducted, led forth, guided, and strengthened by it.

This is an honourable way of spiritual fighting, under the conduct of such a leader, the mighty glorious Spirit, our lusts are the basest enemies (the worse is it to be overcome by them) but the Spirit is a most excellent Leader.

Some may say, I have endeavoured through the Spirit, seeking it, and trusting in it for the mortifying of my sin, yet is it not mortified.

I answer, don't you know, it is so sometimes that a sick man thinks himself worse than he was, when his Disease is much abated, because he is more sensible of it than he was, so is it as to sin; And it is one part of Satan's work to bely the work of the Spirit. As when men go forth against their sins without the Spirit, Satan endeavours to cause them to think their sin dead when it lives as much as ever, having no deadly wound at all, so when any do resist and fight against their sin by the Spirit, he bestirreth himself to cause them to think that their sin retaineth it's former life and strength, when indeed it is dying and much weakned. It cannot be, but, if you have truly opposed sin through the Spirit, that it is mortified in a good degree, it is mortifying, dying though not quite mortified and dead altogether. As you should not think your corruptions weaker, so neither should you look upon them as stronger than they are. It is a disgraceful injury to a Physician, when his Patients get good by his prescriptions, and are really better, for them to say they are as bad, as sick as ever, they have gotten no good thereby. So is it a dishonour and wrong to the blessed most precious Spirit of grace, for those who have it, and are acted by it, or make use of it, to say they are never the better, that their sins retain

their former strength notwithstanding, as if the Spirit of God were either weak, unskilful, or unfaithful. It's good for us to think and confess the worst of our selves, and we should be humbled and ashamed that our sins are no more subdued, but we must beware that we dishonour not the Spirit, nor speak more against our selves than is true; as we must not speak falsely for God, so not against our selves, all false witness is a transgression of the Law.

Yet let me say, our hearts are very deceitful in this thing, we do not alway act through the Spirit, nor are we sensible of our need of it, nor do we so heartily seek it, or rely on it as we sometimes suppose; I doubt not, there are many who can testify that they have experienced the deceitfulness of their hearts in this, as well as in other things; they have thought that they did resolve and strive through the Spirit, but afterward they have found that they did look too much to themselves, and too little to the Spirit, that they had more self confidence than they were aware of.

Some may here desire farther advice how they shall do this work through the Spirit, how their hearts shall be brought to a thorow trust in the Spirit, that they may have its help against their sins. To which I answer,

First, When sin prevails in you, not only confess that, but this, that you have not made use of the Spirit, nor relied on it as you ought; it will be a good help to your having more of the assistance of the Spirit hereafter, if you be sensible of, and acknowledge with brokenness of heart, your neglect of the Spirit heretofore, that you have not gone forth against your sin through it as you should. There is too little of this confession, we confess the stirrings and breakings forth of corruption, but we forget

forget altogether or too much to acknowledge this  
cause thereof.

Secondly, Remember to seek not only the spirit's  
powerful, but also its counselling and directing  
assistance, we greatly need both, we are weak,  
therefore need the Spirit's strength, we are unwise  
and foolish, therefore need its counsel. As we have  
not power to do, so neither understanding to discern  
what we should do against our sins, what is the  
best way and course to mortifie them; It is not un-  
usual for men to take such a course for the destroy-  
ing their sin as rather strengthneth, than weakeneth  
it. Enemies are overcome as oft, if not oftner, by  
policy, than by main force; so our sins are to be  
conquered by wisdom as well as (if not more than)  
by strength. Therefore look for the spirit to help  
you both, as a spirit of power, and also as a spirit of  
wisdom.

Thirdly, Beg that the spirit would not only help  
you against your sins, but that it would cause you to  
make use of, and trust in it self for its help, that  
it would shew you more and more your need of it,  
convince you of your own weakness, and foolishness,  
that you may have no confidence in your selves, but  
wholly depend on it.

Fourthly, Set your selves against every sin through  
the spirit; it may be you look for and desire the  
spirit's assistance against some special strong cor-  
ruption, but you must seek its help against all, or  
you'll hardly have it against any; you must not think  
any sin so small that it needs not to be mortified,  
nor any so weak that you can kill it of your selves,  
it offends the spirit if you so think. It's much what  
a like evil to think any sin too strong, to be subdued  
by the spirit, and to think any so small that it need  
not, or so weak that without the spirit it may be  
mortified.

Fifthly,

Fifthly, Make sure of this that you are in Christ, and have received the Spirit from him; and then stedfastly expect his conduct, powerful assistance, and counsel for the destruction of your sins; Look upon it as your helper, and have a raised firm expectation without wavering of its help, as the Apostle saith, *2 Tim. 4. 18. the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom*, so you may and should say, the Spirit of the Lord shall deliver me from every lust, and will preserve me from the dominion of every corruption, yea and destroy all my sins, it will never leave me, nor forsake me, till it have brought me off victorious, it will help me, it will give me a full compleat victory over all mine iniquities.

But let this your confident expectation be rightly grounded. How is that? I answer, you should confidently expect the Spirit's full help, upon these and such like grounds.

First, As it is the Spirit of the Father, that which the Father hath promised and given you, the promise of the Spirit is called *the promise of the Father*, *Acts. 1. 4.* and Christ saith, it *proceedeth from the Father*, therefore look for it, as so; think not it will help you only or so much, because you need it, or will to be help'd by it, (or for any other reason with respect to your selves) as because the Father willeth it should help you, and hath promised and given it for that purpose, and so it's the Father's work to do in you, and with you.

Secondly, Expect it's help as the Spirit of Christ, as that which proceeds from the Son, & which Christ hath obtained, and sent to you from the Father, Christ dyed and ascended to interceed that you might have it, he shed his blood also that your sins might be destroyed through it, he hath sent it into your

your hearts, therefore look for it's help upon Christ's account, and as you belong to Christ, as you are in him, his members, so that what the spirit doth for you, it doth for Christ, as they who shew kindnesse to any of Christ's members, feeding, visiting, clothing them, he saith shew kindnesse to himself, so the spirit helping you, helps Christ, as you are of his my-  
sticall body.

Thirdly, Expect the spirit's help also for it's own sake, because you are it's Temple, 1 Cor. 6. 19. It hath freely come to you, it doth dwell in you, and it is to abide with you for ever, John 14. 16. therefore the spirit is concern'd in your welfare, it helping you to mortifie your sins, honoureth itself, destroying your sins, he destroyeth his own enemies, the enemies of his own habitation, his own temple.

Fourthly, Expect it's assistance upon the account of the everlastingnesse and freenesse of the Covenant, wherein God hath said he will give us his spirit, and cause us to walk in his statutes, which is to be understood for all our life long, the Covenant gives assurance of the constant assistance of the spirit to the end; upon such accounts as these stedfastly look for, strongly expect the spirit's help, so certainly you shall not misse of it, you may upon the grounds mentioned, say of your sins, as David to Goliath, 1 Sam. 17. 46, 47. *The Lord will deliver thee into mine hand, and I will smite thee, and take thine head from thee, and all shall know that the Lord saveth not with sword & spear, for the battell is the Lords, & he will give you into mine hands.* Our trust in the spirit is not right, if we expect not it's help; the greater our expectation is, the greater our trust, and the greater engagement upon our friend to help us.

Fifthly, If after all, you at any time find sin pre-  
vailing yet be not out of heart, if you are, that's the  
way

way to have it prevail again, and more, but stir up your selves to your duty in your spirituall warfare, renew your trust in the spirit, be more earnest in calling for it's help: As *Israel* when they fled before the men of  *Ai* , they went and humbled themselves, fasted and prayed, so when you 'as flee before your sin, when beaten by your spiritual enemies, go to God, be more importunate and urgent for help, say with the Psalmist, *Psal. 35. 1, 2. Plead my cause O Lord, with them that strive with me, fight against them which fight against me take hold of shield & buckler, and stand up for my help, draw out the spear and stop the way against them, say unto my soul, (speak it feelingly to my sense) I am thy salvation, let them be confounded that seek after my soul, &c. And as it is in the Prophet, Awake, O arm of the Lord, put on strength, &c. By no means give way to discouragement, for that is unbelief, and a dishonour to the spirit, as also to your selves, what is it but cowardise when a man is worsted, and he falls down under discouragement, in this he is more conquered, than in the other: A right souldier, will stir up himself when foiled, and prepare for a new assault with the more eagerneffe, That you may not at any time sinck under discouragement because of the prevalency of sin, keep these three things in your mind.*

First, Though sin hath overcome you, it hath not overcome the spirit in you, had he pleased he could have prevented it's having the mastery, a sure truth but not thought of in discouragement.

Secondly, You are never so mastered by sin, but the spirit can easily, suddenly help you to recover your ground, and to trample under foot that sin which hath got you under, it's as easie with the spirit to subdue your sin, as it was before it prevailed, yea he will, he surely will help you to repent which when  
you

you do in truth, then you get the day of sin, repenting (if hearty) is overcoming, and call to mind, have you not oft, after the prevailing of this or that sin, soon recovered your selves (through the spirit) when even as beaten out of the field, have you not regain'd your ground? and sometimes been stronger than before and more successfull in your combat.

Thirdly, The spirit would never suffer you at any time to be worsted by any sin, but for some wise ends, with respect both to your good, and it's glory.

First, Your good, though to be soiled by a base lust be not good, the effect of it may be good, and the spirit would not permit it, but that he intends your good thereby, even your sins getting the upperhand of you, the spirit intendeth to make use of for the subduing it, by humbling you, by making the blood of Christ more precious to you, by causing you to hate your sin the more, &c.

Secondly; With respect to the spirit's own glory, we by being mastered dishonour the spirit, so far as it is our fault (which it alway is, one way or other too much) but the spirit will thereby take occasion to glorifie it self, by beating down that sin, which hath so strongly wrought in us, to the throwing us down. The spirit's power against sin, and it's love to us, will be the more manifested, it coming in to our relief when we ly (as it were) under the feet of such a corruption, ready to have our throat cut, or heart stab'd thereby. When one comes in to the help of a friend who is beaten out of the field, or just upon being killed at his strong enemies feet, and recovers the field for him, lifts him up, and strengthens him to drive out and destroy that his enemy, this is more honour to such a one, and evidenceth his valour, strength, and friendship more, than it would if he had been present to help before.

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2/2 13. When you pray for any that their sin may be destroyed (as you should make this prayer for your relations, friends, and others) then pray for the spirit for them, seeing through it your prayer for them only can be answered. It's a great argument of the carnality of Christians, if they pray that the bodies of their children and other relations may be healed when sick, they pray not for the healing of their souls, or if they ask any outward gift for them, and not the spirit, (it were well if some would give fewer blows and angry provoking words to their children, and put up more and more fervent prayers for them.) And it speaks to little understanding of the Gospel, when any pray for themselves or others that they may sin lesse, be delivered from the power of sin, but ask not the spirit, to help them. All your prayers must be according to scripture, for that you seek, in that way the word declares God useth to grant it.

And in all counsells and exhortations which at any time you give to any concerning their getting rid of their sins, be sure to instruct them in, and mind them of this, tell them this and the other sin in them it must be mortified, but through the spirit. Otherwise you do but teach them to skin over the sore & keep the disease inward, but not to heal it, (which may be more dangerous, than if it were left to break forth, as it is with some diseases when they strike out they are not so dangerous, as when kept all within; the breaking forth of sin may help to conviction, whereas if kept in unmortified, one is ready to say or think what do I, who can lay any thing to my charge? he is clean to appearance, but not cleansed from his filthiness) or stirring up any to mortifie their sin, and not through the spirit, but in their own strength you teach them so to sin you put them upon an impossibility,

possibility, your counsel may do more hurt than good, how can you expect it should be blessed by God, when it's not according to his word? And no wonder, if the person to whom it's given slight it, putting it off with this, I cannot, I am not able, &c.

I believe Satan may move men against some sins in their own strength to seek freedom from them, that he may weary and vex them, and make them desperate, as I think it not improbable that he may rather further than hinder some in the preventing the breakings forth of this or that sin outwardly, that so they may blesse themselves as if all were well with them, and not seek to have their sin truly mortified, and killed in the root through the spirit.

*use 14.* See what cause you have to be humble, very humble, though you do get great victory over your sins, there is even nothing a soul is more subject to be lifted up by than this, when he begins to get the better of those sins which have much prevailed in him, when he feels a strong corruption weakened: But let us remember the Angels who never sin'd are exceeding humble, *Rev. 7. 11. John saw all the Angels standing round about the throne, and falling on their faces, and worshipping God,* surely then, we who have sin'd greatly, who do sin daily, though we sin much lesse than we did or then others do, should alway fall on our faces before God, we should be very humble before him, I and before men too. The rather because whatever we have done against sin to any purpose hath neither been by our own power, nor understanding, but by the strength and wisdom of the spirit of God. If a man do a great work by another's help, hath he any cause to boast? if one should heat a great and sore Disease by another's prescription, or write well having his hand guided by another, hath he reason to glory, *Pf. 44. 3.*  
*their*

their own Arm did not save them, but thy right hand and thine arm, so not your power, but the power of Gods spirit hath brought under your sins, and saved you from them; wherefore all the glory is due to him, you should be as humble, as if there were nothing done. We read of a crown of life and glory promised to them who overcome: How so? not because they deserve it by their overcoming; therefore when Saints shall be crowned they will ascribe all the glory unto God and to Jesus Christ by whose spirit, they have been made victorious, *Rev. 4. 4. I saw twenty four Elders sitting clothed in white raiment, and they had on their heads crowns, of gold,* That is, durable glorious crowns given them with respect to their conquering.) And what then? *V. 10. They fall down before the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory, honour, and power,* as if they had said, though we are crowned, yet we in our selves are not worthy of our crowns, but thou art worthy of glory, honour, and power, for by the power of thy spirit, it is that we have vanquished our enemies, and have won these Crowns. It's another principal way of grieving the spirit, when we mortifying any sin through it, do take the glory to our selves, which we do, when we grow high minded and pufft up in our spirits thereby. And it's one of the best evidences, that our sins are indeed mortified by the holy spirit, when our pride is mortified, so that we are still humble, as well when we overcome this or that lust, as when we are overcome by it. There is no sin more hatefull to the spirit of God, than pride is, therefore in helping us against other sins, it will surely smite that.

Lastly, Be exhorted to get more of the spirit, you  
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who are endued with it, who have it dwelling in you, *Ephes. 5. 18. Be filled with the spirit*, the spirit is given by degrees, and in divers measures, the more you are filled with it, the more you'll be emptied of your lusts through it, the more effectually and easily will you prevail against every sin, that hath been too hard for you.

But how shall we gain more of the spirit? I answer, The same way the spirit is received at first, more thereof is to be attained, and that's by faith; The more we act faith on Christ, and on the promises, and the more we earnestly pray in faith, the more shall we receive and be filled with that mighty sin-killing, lust destroying, spirit of the Lord.

## Sermon 8. and Last.

**I** Am now come to the last thing to be considered in this Text, which I shall briefly dispatch and put an issue thereto.

D. 3. That they who do mortifie the deeds of the body of sin through the spirit, they shall live. As they who live after the flesh shall dy, so they who do mortifie the affections, lusts and motions of the flesh shall live, so be it, that they do this through the spirit, because else its not done in truth, and to purpose. And there is this difference to be remembered, they who live after the flesh deserve to dy, they earn the wages of death, it's not so here, that they who mortifie the deeds of sin, do deserve to live, for as the Apostle saith, *Ro. 6. last*) *The wages of sin is death, but the gift of God is eternall life through Jesus Christ.* God freely gives life, and Christ hath

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by his obedience to death obtain'd it, 1 *Joh. 3. 9.* In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him, Christ was sent to dye, that we might live, otherwise we could never by any means have had life. yet is this, (the mortification of sin) the way to, though not the cause of life, it necessarily preceeds life.

Two things I shall speak a little to, before I come to the Application.

1. Shew how they shall live who do this. 2. Give some reasons for the confirmation of the truth.

How shall they live who do this? answer, look how they shall dye who live after the flesh, in a contrary way shall they live who mortifie the deeds of the flesh.

First, If we do this we shall live the life of grace, of holiness, which is called the *life of God*, Eph. 4. 18. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.* How excellent, how desirable is their life, which is the life of God, even that life shall we live, let us but get our sin dead through the Spirit of God, Christ the Son of God will live in us, Gal. 2. 20. *I live, yet not I, but Christ liveth in me,* He did through Christ dwelling in him live a spiritual holy life, so shall we live; it's true none can do any thing this way (to purpose) till they are quickned, and have some spiritual life in them, can those who lye dead in their graves, kill the worms that feed upon them? No more can any while they lye dead in their sins, mortifie their sins, they have not the spirit, therefore cannot act through it. But if we destroy our corruptions through the Spirit, then we are quickned, and we shall retain that spiritual life

we have, 2 Pet. 1. 10. *If ye do these things, ye shall never fall,* never fall as Adam did, so as to lose our spiritual life, as they of whom the Apostle speaks that they are *twice dead*, (though he means not that ever they had a real principle of spiritual life) should it be that any of us (who have the spirit) should grow quite negligent in this work of subduing our sins, should we altogether give it over, then should we become like those twice dead; sin, as I may say, would choke, would strangle our souls, or the new creature in us. But we continuing to keep under and to slay our sins, so the life of grace we have, shall be retained, and we shall not fall into a dead frame; yea thus shall we have life *more abundantly*, we shall be more lively God-ward in all duties and good works, Rev. 3. 2, 3. Christ exhorteth the Church of Sardis, *to strengthen the things that did remain, which were ready to dye*, and for that end biddeth them *repent*, mortifie their sin; through the neglect whereof some good things were even as dead already, and others were in a dying case, it will not be so with us, if we herein do our duty, but all good will live in us, and it will grow more lively, so we shall be farther, and farther from dying.

Secondly, We shall live a life of peace and comfort, as it is, Gal. 5. 25. *we shall live in the spirit*, in the peace, comfort and joy thereof, *the Kingdom of God*, we read, *consists in righteousness, peace and joy in the Holy Ghost*, but the more we mortifie our sin through the spirit, the more of the Kingdom of God as it consists in righteousness, whereupon also we shall have the more of the Kingdom of God as it consists in peace, and joy in the Holy Ghost, we shall have the more sense of our justification, and of our peace with God, a more clear discerning of

the forgiveness of our iniquities, a more quiet and acquitting conscience, more of the rejoycing of the testimony of a good conscience, (and the very slaying of our corruptions because they are enemies will administer joy) yea peace shall we have in great trouble; joy in the midst of great sorrow, for its not affliction, so much as corruption that deprives our heart of comfort, peace and joy; Nor can any trouble drown our consolation, and chearfulness of spirit wholly, if our sin be but mortified by the spirit, 1 Pet. 1. 6. *though in heaviness by manifold temptations, yet shall our hearts greatly rejoyce.* As Solomon saith of the worldly man's mirth (Prov. 14. 13.) *even in laughter the heart is sorrowful, and the end of that mirth is heaviness,* so as to a Godly man's sorrow (if he keep constant and diligent in warring against his sin) even in his mourning his heart is joyful, and the end of that heaviness, is gladness.

Perhaps God may withdraw, and much try such a one, and so his heart will have great sorrow, yet not without a secret mixture of joy, and if his comfort seem to be dead, it is but as a sleep, it will soon awake, and no true joy or peace can be while sin is permitted to bear sway in the soul, and is not heartily opposed.

Thirdly, We shall live a life of all true spiritual happiness while we are here; we shall have God's favour, wherein (as the Psalmist saith, *there is life*) and which is better than life, yea for the most part (at least) we shall or may have the shining of it into us, the light of God's countenance ever and anon lifted up upon us; we shall have the blessing of God, all things will be blest to us, many afflictions will graciously be prevented, those that come will be sanctified to us, so that they shall not hurt



us (spiritually, no more than the fiery furnace did the three Children outwardly, our souls thereby shall not be so much as singed, as their clothes were not by that devouring fire) nothing shall befall us, that will be evil to us in it's effect; No good thing shall be wanting to us, we shall thrive under ordinances, we shall hear and live, we shall be fed with and feed on the bread of life, our duties and our labours shall live, we shall experience the truth of thole, (and other like words) *Psal. 1. 3. we shall be like a tree planted by the Rivers of water, that bringeth forth its fruit in its season, our leaf shall not wither, and whatsoever we do shall prosper, so the blessing of God will attend us, and his favour compass us.*

Fourthly, When we come to dye a natural death we shall live much better, we shall presently live in our souls perfectly, and so shall we after a while live in our whole man, *Job. 5. 29. we shall come out of our graves to the resurrection of life, as Christ liveth, so shall we live, (and O how doth he live now, there above!) 2 Cor. 13. 4. though he was crucified through weakness, yet he liveth by the power of God, we also are weak in, or with him, but we shall live with him, if sin dye in us through the spirit of Christ, thereby we have great assurance, that we shall live with Christ, Rom. 6. 8. if we be dead with Christ, we believe that we shall also live with him, so him that overcometh, saith the faithful and true witness, Rev. 2. 7. will I give to eat of the tree of life which is in the midst of the Paradise of God, which words seem to have respect to that spoken to Adam, after he had sinned, Gen. 3. 22, 23. lest he put forth his hand and take also of the tree of life, and live for ever, therefore the Lord God sent him forth out of Paradise, now saith Christ, though*

*Adam* having sin'd, (and being mortified by sin) might not eat of, or touch, or come near the tree of life, that he should live for ever (as he hoped or supposed he thereby should) yet to him that overcometh his temptations and corruptions, will I give to eat, (I'll not only permit him to eat, but I'll give him to eat) of the tree of life in the midst of the Paradise of God (even the third heavens, that best place of all the creation, as Paradise was of all the earth) and so he shall live for ever (far better than *Adam* in that state could have lived.) Hear men, and brethren; thus (O thus!) shall ye live, if ye will so fight against your sins, as not to let them live in you. They said of *Paul*, Acts. 22. 22. it's not fit that he should live, so the world may say of us, (and we considered in our selves have great reason to acknowledge we are not fit to live any life, no not here in this present evil world) but, through grace, we shall live a life ten thousand, and ten thousand times ten thousand, much better, a life glorious and everlasting, 2 Pet. 1. 11. *we shall have an entrance administered abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

Now for a few arguments to demonstrate, and help faith, as to this truth, that they who so do (as is express'd) shall so live, as is declared.

First, it must be so, because otherwise the Spirit's work in us should be lost, the Spirit's helping and assisting us against our sins, should be in vain, to what purpose should the Spirit of the Lord enable us in this work, if we being help'd should not live, but dye at last? Therefore shall we live, for the Spirit's almighty special work cannot be lost, our working alone might well be, and would be in vain and disowned by God, but that which we do through the powerful assistance and effectual workings of the Holy

Holy Ghost, will surely be owned by the Father, for the Spirit's sake, and his own sake who sent it to strengthen us, and Christ's sake also who obtained it for us.

Secondly, The Spirit is the Spirit of life, it's he that quickneth, *Job. 6. 63*, it is the *living water* the Scripture speaks of, and if we mortifie our sins through it, it hath quickned us, we begin already to live through it, and it dwelleth in us, therefore we shall live, more and more, till we come to live the life of perfection and glory, *Rom. 8. 11*. *If the Spirit of him that raised up Jesus from the dead dwell in you, he that hath raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you*; and in the mean time it will be quickning our immortal souls as to that death whereto by sin they are obnoxious or lyable.

Thirdly, Having the Spirit of Christ we are in him, we are one with him, and this is a sure evidence, and infallible testimony that Christ hath dyed for us, he hath so taken our sins upon him, that he hath taken them away, he hath so born them, that he hath born them away for ever from us; he hath satisfied divine justice as to all our iniquities, and fulfilled the law, and now appears in the presence of God for us. *Rom. 8. 3, 4*. *God sent Christ, that the righteousness of the law might be fulfilled in us (in our nature for us) who walk not after the flesh, but after the Spirit, and it's sure we do walk after the Spirit, if we mortifie our sins through the Spirit.*

Fourthly, the Apostle gives us another Argument, in the words next following my Text, *Rom. 8. 14*. for (saith he, *As many as are led by the Spirit of God, they are the Sons of God*, for, that is, for this reason it must be so, *that if we through the Spirit,*

*mortifie the deeds of the body, we shall live, because,* we so doing are led by the Spirit, which ever leadeth souls led by it to life, (as Satan leads souls that walk after him to death) and our being led by the Spirit, proves that we are the Children of the living God, whose Children shall surely live; the fountain of life will give life, the best, all life to his Children; and those whom he makes his Children, are therefore so made by him, that they might live in him, to him, and with him for ever. *As Christ saith, God is not the God of the dead, but of the living,* so he is not the Father of the dead, but of the living, only of such to whom he doth and will give life, all his Children shall have life from him, he will be their life.

Fifthly, Either we shall dye or live, there is no middle between death and life, but if we through the Spirit put sin to death, if we mortifie it, then we shall not dye, because none dye but it is by sin, as by the guilt, so by the power of sin, sin kills all who perish, but if sin be killed in us, we shall not be killed or destroyed by it. He that slayeth his enemies, shall not be slain by them. He that mortifieth the diseases that seize on his body, shall not by them be mortified in his body.

It may be said, if we could mortifie sin, so as never to sin more, then no doubt we should live, but, Alas, whatever we do against sin, still we sin, yea, even continually one way or other. *A.* But it shall not be alway so, the day will come when you shall sin no more, and in the mean time there is a party in you that sinneth not, the Spirit sinneth not, nor doth the seed of God in you, the new man, the new creature, and if you through the Spirit do seek and are set upon a hearty endeavouring the death of sin, then the sin that comes from you, is rather to be  
look'd

look'd upon, as from corruption remaining, than from you, because you have a contrary principle, and the sin that flows from you is against your will, as it is not the Palsey man that shakes his head, or hand, but the Palsey, *Rom. 7. 16. If then I do that which I would not, it is no more I that do it, but sin that dwelleth in me*, should any one take your hand and smite another therewith against your will, would you not say, you did not smite him? so your sin (whose hearts are in truth bent against it) is not accounted to you, that it should prejudice you, and hinder your attaining life, but you shall live, as surely, as if you were wholly freed from sin, and did never sin at all. I know that speech of the Apostle may be, hath been, and is (no doubt) much abused, by such who understand it not, or use it to harden themselves, to stop the mouth of conscience, and of such who justly reprove them, as it was wrested and misused by that *Autinomial* Maid, who being ask'd how stolen Cloaths came to be in her Chest, answered, it was not I, but sin that dwelleth in me. But if that Scripture be rightly understood, and applyed, it is of great good use, and it doth establish and confirm the present truth.

Sixthly, The Apostle saith, *if God be for us, who can be against us*, but if we through the Spirit make war to purpose against our sin, then God is for us, we are on God's side; *who is on my side, who?* (said *Jehus*) whereupon one looking out at a window he bid him throw *Jezabel* down, who was his enemy, whereby that man shewed himself to be on *Jehus*' side; so when we heartily seek to throw out and break the neck of that *Jezabel*, sin that is within us, (which is enmity to God) then are we on God's side, and God is on our side, he is for us, if

if we are for him. As he is cursed who helps not the Lord against the mighty, so he is blessed that doth go forth against his sin, that may be applied to sin which is spoken of *Babylon*, *Pf. 137. 2* last. O corruption, O lust which art to be destroyed, happy shall he be who rewardeth thee, as thou hast served us, happy shall he be that taketh and dasheth thy little ones against the stones, who seeks thy utter destruction!

In a word, sin hath not dominion over those, who mortifie it through the Spirit, therefore they are under grace, therefore they shall live through grace; they are in the covenant of grace, which is a covenant of life, therefore they shall have life according to, and by the covenant.

## Application.

*use 1.* **L**earn hence a reason of that deadness that is upon the Spirits of men, of professors too commonly; how many have a name to live, yet are dead? and how many are under great deadness as to all holy duties, all ordinances, all good works, reprobate, or much like such who are *reprobate to every good work*, *Tit. 1.* last, speak to them, call, cry aloud and tell them, this, that, is their duty, shew it them by Scripture, yet (O sadness) they have no life, no heart to it; you had even as good call upon a dead man to eat, to drink, or hear and do any thing you shall say to him. Why, what's the matter with men that they are thus dead, their hearts, their consciences, their wills, and affections dead? the cause is palpable, their sin liveth,

liveth, lust is unmortified. Know it, whoever of you are under prevailing deadness of spirit to, or in that which is good, and your duty, deadness of heart God-ward, there is some lust or other that is lively in you, seeing they shall live who do mortifie the deeds of sin. And as for those who are dead at heart (especially if they are daily so) be it as to any good, or as to joy, peace and comfort, let them consider, whether it arise not hence, the prevalency of some sin in them, the death whereof, they have not industriously sought, through the Spirit. Or if any are without the life of happiness, by God's countenance shining upon them, look well into thy self, search and see, is there not earthly mindedness, worldliness, love of the world, pride, impatience, hypocrisy, envy, or some other iniquity unmortified, and which through the Spirit, thou seekest not the destruction of. Or if any are born down with fear, overcome with doubts concerning their living hereafter, (though this, through temptation may be the case of a very gracious soul) yet it's not without ground to advise and perswade such also to try themselves in this matter, whether there be no lust they seek not the death of, or whether what they do be not through themselves, rather than through the Spirit. Because this is given as an evidence of life, therefore (usually) the Spirit of God doth bear witness with their Spirits, who do through it mortifie their sins, that they shall live. In the general this is a truth, and (setting aside some particular special cases) it will be found true as to all; whatever death or deadness any lye under, it is caused by some sin open or secret which they don't use means by the Spirit to destroy. And therefore, let the second use be.



*Use 2.* To perswade you all (yet once again) to this so great a duty, be perswaded one and all (particularly you who are under deadnesse) to mortifie your sin through the spirit, you who have not yet begun, O that you would enter upon this combate, you who have begun, hold on, go forward, and be more industrious herein, in this time of wars and runiours of wars (which may as yet increase with other destroying killing judgments) let this be your war, your daily fight because this is the way to life. Is there any one of you, but desireth to live in the sense of my Text? Can you be content with a short, uncertain natural life, and not look after that which is far better, seeing it may be attained, and the way to attain it is laid plain before you?

Say (I pray) say in your hearts, say before God, Would you not? Do you not desire to live a life of holinesse, a life of spiritual peace, comfort and joy, a life of happinesse under the warm, most refreshing beams of Gods face and favour? Would you not? With you not that you may live for ever with Christ in glory, when your natural life shall end? Dost not thy heart sometimes (at least say) O that my Soul may go into life when my body shall dy, and that my body may be raised to the resurrection of life? Some (possibly) may think it strange that I propound such queries, saying in themselves, who is there but would, and desireth so to live? I answer, well is it for those who have a thorow will and desire thereto, for they will undoubtedly industriously seek to walk in the way of life, they will hearken to this counsel, and make it their study and businesse to mortifie their sin through the spirit. It was the saying of one (as I have read) that he would swim through a Sea of Brimstone to get to heaven; strong desires causeth strong endeavours, and carrieth through great

great difficulties, hunger (we say) breaketh through stone walls, but if thy heart be right, that which is required of thee, being to be done through the spirit, is not of extream difficulty. I beseech you, what think you, hath that man a mind to live in good earnest, who will not seek the life of his deadly enemies, who unlesse destroyed, will surely destroy him? Or, who will not give himself to the use of good and effectuall means prescribed to him, for the removing a disease, or healing of a wound, which unlesse cured will certainly be his death? verily, no more have they a thorow, sound will, or fervent desire to live spiritually, happily and eternally, who hearing what must be done in order thereunto, cast the counsell of God behind their back, not giving up themselves to the obedience thereof. But wilt thou O Soul be so unwise? be not thou (whatever any other is) so foolish as not to thirst after such life. If thou sayest thou dost long for it, shew the truth and strength of thy desire, by thy diligence in practising daily this exhortation; which if thou dost not, but shalt neglect and despise instruction, then truly thou wilt not can'st not live, that's implied, (when it's said, *He that doth this shall live*) he that doth it not shall not live. Remember, saith Christ, *Lot's wife*; So remember other Scripture examples, particularly that, *1 Kings 20. 35. One of the Sons of the Prophets, said to his neighbour in the word of the Lord, smite me I pray thee, and the man refused to smite him, then said the Prophet, because thou hast not obeyed the voice of the Lord, as soon as thou art departed from me, a Lyon shall slay thee, and it was so, as soon as the man was departed from him, a Lyon sound him, and slew him*; So it's said to thee this day in the word of the Lord, smite I pray thee, kill, destroy thy sin, if thou refusest, then ere long

(thou

(thou knowest not how soon) a Lion will slay thee, thy lust, and Satan that devouring Lion, yea the wrath of the Almighty worse than a thousand Lions will slay thee with a slaughter far more terrible and dreadfull, than that was, wherewith that man was slain; thou wilt find and feel the truth of this, as he experienced to the losse of his life the truth of the Prophet's word. You may also observe in the same Chapter V. 41. *The Prophet said to Ahab King of Israel, (Thus saith the Lord) because thou hast let go out of mine hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life.* So assuredly, if thou shalt let thy sin escape, which God hath appointed to utter destruction, in the ruining whercof thou mayest have the assistance of the spirit, then shall thy life go for its life. Must it not needs be so, if the not smiting a Prophet, when God commanded it, cost a man his life, (against the doing of which he had a seeming fair objection and excuse) if the not slaying *Benhadad* a King, when God would have him slain (though we read not God had so expressly declared) cost *Ahab* (a King) his life; then how sure, the not slaying thy sin, which God so oft calls upon thee, and presseth thee to mortifie, will cost thee thy life? Fain would I (may it please the Lord to work) that this counsell may become riveted and rooted in all our hearts. Therefore I shall hint a few moving perswasions.

First, Set forth, up and be fighting courageously and constantly against your corruptions, and iniquities by the spirit, so shall you have many victories, you will oft get the better of them, and every victory will be a cordiall, a cup of consolation to your hearts, much joy will you thereby have now, & much more hereafter, when the fight shall be quite ended. Nothing gladdeth more in this world, than victory  
over

over strong mighty inveterate enemies, how did Deborah and Barak rejoyce when they came off victorious, with Palms in their hands, *Jud. 5. 1, 21 &c.* Then sang Deborah & Barak the son of Abinoam, on that day, saying, praise ye the Lord, for the avenging of Israel, &c. Then they sang, When? *Gh. 4. last,* The hand of the children of Israel prospered, and prevailed against Jabin the King of Canaan, until they had destroyed Jabin King of Canaan, i. e. (as if it had been said) that great, that potent destroying King Jabin, therefore his name is so repeated. Therefore that thou mayest sing now, and much more hereafter, and sing for ever, stir up thy self, take hold of the Lord, march out against every sin in his name and strength, for so shalt thou prevail, be not discouraged. Read and consider, weigh that well, *Jud. 6. 12, 13.* The Angel of the Lord appeared to Gideon and said unto him, the Lord is with thee, thou mighty man of valour, Gideon replied, Oh my Lord, if the Lord be with us, why then is all this befallen us? &c. *V. 14, 15, 16.* And the Lord looked upon him, and said, go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? and he said, oh my Lord, wherewith shall I save Israel, Behold my family is poor in Manasseh (a poor Tribe) and I am the least in my Fathers house, and the Lord said unto him, surely I will be with thee and thou shalt smite the Midianites as one man.

Secondly, If God intend to save us, he will take some severe course, or other with us for the destroying our sin, if we will not be perswaded by fair means by his word, to seek it's destruction; whence was it that the incestuous Corinthian was delivered up to Satan, and thereupon had so much sorrow, that he was ready to be swallowed up thereby, it vvas for the destruction of his sin, the ruining vvhenceof he neglected

lected; the Psalmist saith, fools because of their transgression are afflicted, because they countenance their sin and are too tender towards it, vvhich is their folly, therefore God makes them smart. Hence Davids bones vvere broken, because he did not mortifie the lustfull motions that vvere in him, but gave way thereto. Remember vvhath Christ saith, *Rev. 3. 19. As many as I love, I rebufe and chasten, be zealous therefore and repent.*

Thirdly, What is the end, aim and tendency of every deed of the body of sin, every sinfull motion? It is your death, *Abstain*, saith the Apostle Peter, *from fleshy lusts which war against your souls*, Why do they vvar? but to kill your souls, and so far as Satan hath a hand in stirring up your lusts, he directly aims at your utter ruin; therefore seek the death of your lusts. Is it not better for sin to dy, than for your souls to dy? No man can be so irrational as to think and say plainly, that it's vvorse for him to slay his sin, than it vvill be to be slain by it. This is even the farthest step from vvifdom, for any to please his flesh, and Satan, his vvorst enemies, to his ovvn eternall undoing.

Fourthly, While any sin is in you unmortified you cannot be so usefull to others; you'l not have a heart nor capacity of fitnesse to do that good you might in your generation, that you say or do vvill not be so advantageous to others: yea sin being unmortified you vvill thereby do much hurt, by stumbling them, hardning them, causing them to blaspheme (as David by his sin opened the mouths of the enemies of the Lord in blaspheming.) And how sad is this, for a man that ought still to do good, to do much hurt? for a man to be an instrument of Satan, as every one is, vvho doth hurt to others souls? it may be by some one corruption in you not subdued, but prevailing

prevailing, you may be in a great degree a means, through your ill example, or otherwise, of the damnation of some of your Relations, Acquaintance, or such with whom you have to do, certainly a man that understands himself, had rather lye rotting in the grave, than live to do mischief, especially so great hurt.

Fifthly, there cannot be the least shew or shadow of reason why we should spare any sin. Good reason there may be for a man to spare outward enemies, and to do those good who hate him: This may be an honour to a man (*Theodosius* the Emperour is highly commended, for that when he was moved to execute one who reviled him, he said that were it in his power, he had rather raise his dead enemies, than put to death his living.) Or there may be hope that a mans enemies will grow better in time if spared, or they living may be of some use one way or other, or some friends may interceed for them, &c. But if you let go your sin, this is the greatest disgrace, shame and dishonour that can be to you; it's impossible sin should grow better, but the longer you let it live unmortified, it will still grow worse as to you. Sin it self cannot be of any good use; There is no one who will be pleased by your sparing sin, unless you shall take Satan for your friend, or some one in whom he ruleth. Nor is there or can there be any other reason why you should forbear, or defer to seek the death of every sin.

Again; Consider the smallest sin not mortified, is far worse than the greatest grossest sin that hath never so oft broke forth, if it be at length brought under; for the least deed of the body of sin let alone is mortal to you, it will kill you; but the greatest, being mortified, will be no bar to, or at all prejudice

your salvation; for if ye mortifie the deeds of the body, ye shall live, how great, heinous, mighty, prevailing and provoking soever those deeds have been.

Therefore be fully resolved (through the spirit) to endeavour the death of every of your sins, seeing sin hath already done us so much hurt, by wounding, by defiling our souls, by separating between God and us, and causing many wayes much sorrow to us, it is but just revenge to seek its death, it's said indeed, *avenge not your selves*, but you know that is not spoken as to our sins, the *Israelites* were to destroy the *Amalekites*, and *Midianites* (when God commanded them) and that utterly because of the hurt they had done to *Israel*, and the Apostle makes *holy revenge* one sign of true repentance, *2 Cor. 7. 11.* How do wicked men mortifie the deeds of the Spirit, its motions and convictions, how much have we all been guilty thereof? O that for time to come, we may wholly addict our selves to the mortifying of the deeds of the body of sin.

Remember, be you faithful in this combate for a while, and yet after a little time it will be perfectly dead, and buried (as I may say) and that never to have any resurrection; our visible body shall rise again, not the body of sin, nor any member thereof, when once quite destroyed.

I shall here add three or four directions, besides those formerly mentioned.

First, Look upon and account this to be one end of all Gods providences towards you, to stir you up to this duty; hence your afflictions which you (perhaps) speak of, as so many, so great, they are to take away your sin, hence your mercies (which when fewest and least, are more and greater than your afflictions) they also are to excite you against your



your sins, for the goodness of God leadeth to repentance; and if you thus account and reckon, it will be a good help to awaken you thereto, 2 Pet. 2. 15. *account that the long suffering of our Lord is salvation*, account so, thus think, and judge in your selves, but why should we so account, because this will be a means to put us upon our duty, as may appear by the 14 v. upon which he brings in that exhortation, *be diligent that ye may be found of him in peace without spot and blameless*, then comes in that, as a help thereunto, and *account that the long-suffering of God is salvation*, do so, and thereby you will be quickned to be diligent that you may be found of him in peace, so you should account of all God's providences, they are salvation, in order to the salvation of your souls, and consequently to the destruction of your sins.

Secondly, Think not a little pains enough for the mortifying any sin; though all our pains be nothing without the Spirit, yet the Spirit will have us not only to do, but to do with all our might. There must be *violence* used against our sin, which Christ teacheth, when he saith, *cut off thy right hand, right foot, and pluck out thy right eye that offends thee*, touching it, a little smiting it is not enough, it must be cut off, and pluck'd out, all that we do should be done with all our might, much more this. If we did strive more, the Spirit would help us more, But,

Thirdly, Let nothing quiet thee unless thy conscience tells thee thou art hearty and zealous in this work, and dost get some ground upon thy sin, it's cross to Scripture for a man under the power of sin, (he not bearing up and wrestling sincerely and stoutly against it) to bless himself in, or quiet himself by any thing; and this hardens the heart,

nourisheth sin, strengthneth and increaseth it, when a man upon any account, *speaks peace to his soul while he lives in sin*, hence that terrible word, *Deut. 29. 10. God saith his anger and his jealousy shall smoke against that man* (who giving way to sin, blesteth himself) *and all the curses shall lye upon him, &c.* if a man flatter himself that he shall do well, because he hath had such comforts, doth perform such duties, God is merciful, Christ hath dyed, &c. though he live after the flesh in this or that evil deed or motion thereof, then will that man's sin prevail more and more, and it's not like to be mortified, or that he should seek the mortification thereof.

Fourthly, Beware of all lessening and extenuating thoughts of your sin; to beget such thoughts in us, is Satan's way to defend our sin, and deaden our hearts to the seeking the death thereof, as that we cannot help it, (which is no extenuation but an aggravation of sin, when it ariseth from the strength of sin in our hearts, *2 Pet. 2. 14.* it's express'd to aggravate, or shew the greatness of their sin, *they cannot cease to sin*) or that our sin is not so great as some others (*I am not*, said the Pharisee, *like this Publican*) or I have such a temptation (the woman said, *Adam thou gavest me, she gave me, and I did eat*) or any other excuse, while a man's mind is so exercised and busied to make his sin appear as little as possibly he can, it roots and grows in him; he'll not strike hard at it, if he think it small; he'll give it a weak blow, if he think it weak; no great stroke, if he imagine it not to be great, as if a man be to kill a little creature (a flye suppose) he'll put forth but little strength, for that he thinks enough. Labour therefore to see your sin as it is in its greatness, heinousness, and utmost sinfulness so far as  
may

may be; and for that purpose, view your sin in the glass of the word. See how it's set forth in the word of truth, applying all that's spoken against such and such a sin to your sin, that sin in you, consider how it is in God's eye, how he looks upon it, as also how it will appear to you, when you come to dye, or stand in judgment; and look round it, weigh the aggravating circumstances of it, the love, the goodness of God to you, your knowledge, means of sanctification, and checks of conscience, your profession, your hope, your prayers, with other such things.

Use 3. All you who do mortifie your sin in truth, through the Spirit, be assured this day you shall live; for you to believe is as really your duty, as it is for you to do any thing against your sin, and the more you believe it, the more will you do against sin; a man may conceit he shall live, and therefore let his sin live; but he that hath a true faith grounded on the Word of God, particularly my Text, that he shall live, he'll become thereby more industrious in warring against sin, for faith is a purifying grace. Believe then, live you shall, spiritually, while you live naturally, if at present you have not, you shall have peace and joy.

God's favour is towards you, and you shall have a sense of it, if now you are without it, and eternal life is yours, you are heirs of it. Dye you may a natural, but not a cursed death, not the second death, as she said, who going cheerfully to Prison, and hearing one say to her, you have not yet tasted death, true answered she, nor ever shall I, for Christ saith, (Job. 8. 5.) if a man keep my saying, he shall not see death, so you who keep this saying, shall not see death, but you shall see life and enjoy it for ever, you are written among the living in Jerusalem,

Isa. 4. 3. or (as it's otherwise read) *you are written unto life*, your names are in the *book of life*, see by faith, there is a book of life, where the names of all that shall live are fairly indelibly recorded, and among others, there even there stands thy name, your mortifying your sin through the Spirit, is a sure evidence to you hereof, therefore by it, mortifie your doubts, and let your assurance be raised, and let it give life to your hearts, even the life of comfort; This promise ye shall live, contains in it more than tongue can express, it is comprehensive of all you desire, or can reasonably wish for, Let not thy soul refuse to be comforted by it, it matters not much what now is, think thou of what shall be. Now, thou mayest be as dead as to thy name, estate, health, this or that good, but doubt not, thou shalt live, so live, that there shall not any shadow of death remain in thee, upon, or to thee.

You may say, this is a good word to them who can rightly apply it, and me thinks I could drink in the comfort of it abundantly, did I know it belongs to me, but I fear whether I do truly mortifie my sin through the Spirit, or no.

I answer, the Apostle spake this by the Spirit, which had never moved him so to speak had it not been a thing knowable, it's manifest this may be known, and questionless they who have the help of the Spirit in mortifying their sin, may (if they have not) have the testimony of it, that they so do. who helping his friend in any great work, is unwilling he should know it?

A few things I shall propound over and above what you have heard, that may be somewhat helpful to you in your knowing this.

First, Is your eye much upon your sin, is it much in your thoughts, especially your chief iniquity; have you

you many thoughts of that, is your mind much exercised upon it? *Pf. 1. 3. my sin is ever before me.* When a man fights against an enemy, he keeps him in his eye, looks stedfastly on him; so he that is bent upon the mortifying his sin, hath his thoughts much on it, not as some to be pleased therewith, but so as to grieve for it, to sigh because of it, and to consider what he should do for the preventing and destroying it.

Secondly, Doth the breaking forth of sin and your being at any time mastered by it, sadden your hearts, as really and more than affliction? sickness causeth sadness, *Neb. 2. 2. why is thy countenance sad, seeing thou art not sick?* so doth other affliction, but nothing saddeneth one who is intent and heartily engaged in war, so much as the prevailing of the enemy; if that question should be put to a gracious person, why is thy countenance sad, seeing thou art not sick, nor in other great affliction, he could oft answer, it is because of my sin that hath prevailed against me, though my body be not sick, my soul (which is worse) alas that is sick through the prevalency of this or that iniquity. The Apostle Paul (upon occasion) gives us a large relation concerning his exceeding great sufferings, but saith not because of them, but because of his sin, O wretched man that I am. Now, can you say? the breaking forth of worldliness, troubles me more than the loss of the world; the prevailing of pride, grieveth me more than contempt and disgrace; my neglecting to shew love and kindness to others, afflicteth me as really, as much and yet more than others not shewing love and kindness to me; the discontentment of my Spirit, lyeth heavier upon me, than any worldly disappointment, and the like; this is a good demonstration that you mortify your sin

through the Spirit, and the more, if you can say the very stirring and moving of sin in you sadneth you heart, though it do not outwardly shew it self, and is known to none, but God alone.

Thirdly, The more sin is mortified in any, are they the dearer to you? or the more you perceive any are careful and watchful against sin, doth your heart go forth the more in love and affection to them? It may be the less this or that sin appeareth in another, which is contrary to your temper, humour or interest, the more you may love him, and yet be under the power of your sin, but if your affection be drawn out to others according as you perceive them to be engaged against all their sin, this speaks well, and the sign is the clearer, if you do in your hearts esteem and rejoyce in such who have got a greater conquest over their sin, than you have yet attained to.

Fourthly, It is a hopeful evidence, if you have much tenderneſs towards such who are struggling and striving against their sin, when you see them sometimes foiled thereby, yet it appearing that they do wrestle against their sin, your hearts are full of pitty towards them, you have a tender respect to them, and bear them upon your hearts before God. When any are seen to be favourers of their sin, and manifest that they nourish or countenance a lust, then your hearts are offended, and rise against them upon that account, but for those who are enemies to their sin, these you compassionate, this speaks you know what it is to fight against sin, and that the Spirit acts you therein.

Again, it is a good mark, if you have strong breathings after the motions of the Spirit, if you long much for its moving in ordinances, and that in order to the destroying your corruptions, O that the holy

holy mighty Spirit, would move and work in this and the other duty, that my sin may have some deadly blow thereby; and it this be one principall thing you look at in all your duties, and waiting on God in Ordinances that through the Spirit, your iniquities may be mortified. I shall now only give a short answer to three Objections, and conclude this subject, and shut up this Text.

*Obj. 1.* Some sincere heart may object, were my sin quite subdued, I should not doubt, but wo is me, it liveth still.

*Ans.* We read, *Heb. 11. 17.* Abraham offered Isaac, yea it is there repeated, *he offered up his only begotten son*, yet his son lived still, How so? because in his will he did actually offer him at God's command, and went a great way in offering him, he took his son, bound him, and having built an Altar, and laid on wood, he laid his son thereon and took his knife in his hand, and had gone farther, had not God stopt him. So if thy heart be indeed set against sin, and they will, thy purpose and resolution be utterly to slay thy sin, and thou goest as far as ever thou canst therein, though as yet it have life, thy sin may be said to be mortified, yea altogether so, as to thy will, thy desire and purpose.

*Obj. 2.* I have a long time laboured against this and that sin, yet doth it oft get the mastery of me, it hath much life, much liveness and strength after years struggling against it, had I the Spirit helping me, sure I should before this, have gotten, if not a perfect, yet a greater victory over my sin.

*Ans.* When an enemy prevails frequently, greatly, and holds out long, very long, it's more honour to him that continues fighting against him, when at last conquereth that his enemy; and this gives good hope the Spirit doth help thee that thou hast



hast so long wrestled against thy corruption, and yet holdest on, thou faintest not, but maintainest the fight, fighting crying out against it.

Q<sup>y</sup>. 3. But I see that some have got much more ground upon their sin, and have it more under than I have, though they began the fight, a good while after me.

A<sup>n</sup>s. It's good to be lowly minded, to think others better than thy self, but perhaps their sin whom thou thinkest of, may have more strength than thou knowest; or though one sin be lesse in them than in thee, another may be lesse in thee than in them; or thou mayest have done much more against thy sin than they, though it break forth more in thee; yea, thou mayest in a great degree have mortified thy sin, and some who seem to have out gone thee in mortification have done nothing in it to purpose; either because thy temptations are stronger, or thy disadvantage greater through naturall weaknesse, badnesse of constitution, bodily distemper, want of such education, or some other cause. Many a man whose sin never had one wound, or stroke towards it's death, never shined to appearance outwardly so much as Lot, Noah, David, Jonah, Peter and others in whom sin was truly mortified. Some ground through it's natural quality, or because more dunged or better watered, may have it's weeds oft cut down, and yet at times have more than another piece of ground which was never weeded at all. The not knowing or not considering such things makes some go blessing themselves to Hell, and others to go trembling to Heaven, and causeth divers to become exceeding guilty by their self-conceitednesse, and proud countenance. However sincerity in this (as in all things) is that God accepts, though the more it be done the better.

And

For

## For a Conclusion of all.

Praise the Lord greatly, *ye upright in heart*, Rev. 5. 8. We read, *The 24 Elders have every one of them Harps, and Golden Viols full of Odours which are the Prayers of Saints*, teaching us, that Saints are not only much in praying, but much in praising also, they have every one Harps, and V. 9. they sung a new song. Take you your Harps and sing a new song, give great glory to God. For what? (you may say) for these five things. First, Bless God for Christ who hath obtained, and as your Head received the Spirit for you. Second, Bless God for his Covenant wherein he hath promised his Spirit to you, and your interest therein, as also in Christs. Third, Bless God for the Gospell which teacheth you this use of the Spirit, to mortifie your sins through it, this excellent direction, and only effectuell means for the destroying all your lusts. Fourth, Bless God that he hath given you his Spirit, and that you do (at least many times) feel it helping you against your iniquities, and that you have begun to destroy them through it. Last, Bless God for the promise of Life, and that you have this Scripture evidence and certain assurance that you shall live.